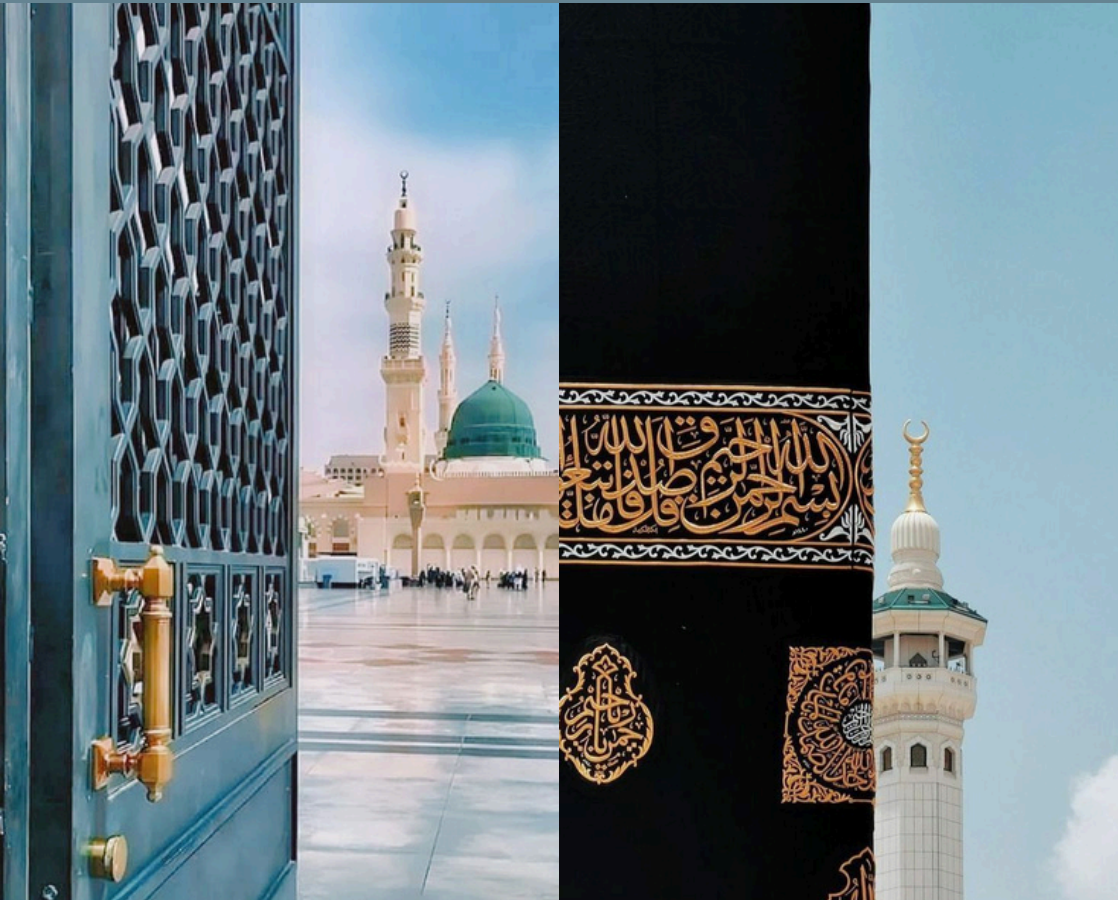


# Ahle Hadees Ka Mazhab

Maulana Sanaullah Amratsari



Muraajiah aur Taaleeq  
Maulana Zia-ul-Hasan Salafi

Transliterator  
Rehan Syed Barey  
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Translitrators Note:

نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ وَعَلَى آلِهِ وَصَحْبِهِ وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ، أَمَّا بَعْدُ:

Ahle ilm jaante hain ke Ahle Hadees kisi firqa ya giroh ka naam nahi jaesa ke Aimma Arba ki taraf mansoob firqe mashoor hain ke wo apne apne aimma ki fiqa par amal-paera hain.

Ahle Hadees ki mukhalifat mein beshumaar Ulama, Muftiyo'n, Muqarrireen, aur musannifeen mein se kuch ne jhoote ilzamaat lagaae aur bahut ne jaane-anjaane mein Ahle Hadees manhaj ke khilaaf ghalat-fehmiyo'n ko phaelaaya.

Ahle Hadees doosre maktab-e-fikr ko taassub ki nazar se nahi dekhte aur na hi unki fiqhi-o-ijtihaadi koshisho'n ko thukrate hain. Tamaam musalmano ko Ahle Hadees is baat ki taraf daawat dete hain ke tamaam aqaaed, ibaadaat aur masaael mein sab se pehle Allah ki Kitaab aur Sunnat-e-Rasool (s) par nazar daali jaae, uske baad aimma, fuqaha, aur mohaddiseen ke aqwaal ki taraf rujoo kiya jaae.

Taqleed-o-jumood se andhi mohabbat mein hue aksar musalman Ahle Hadees par be-jaa ilzamaat aur tohmaat lagaana shuru kar diya. Hind-o-Pak mein bhi ye silsila jaari raha jis ka Ahle Hadees ulama ki taraf se muskit<sup>1</sup> jawaab diya gaya. Unhi ilzamaat mein se chand ilzamaat ko Maulana Sanaullah Amratsari (rh) ne apni is kitaab mein jama kiya aur un ka Quran-o-Hadees ki raushni mein mudallal jawaab diya hai.

Gulbarga mein Shaikh Kifayatullah Sanabili (hafizahullah) se mukhtasar mulaqaat ke dauraan Mohtaram ne is kitaab ki taraf tawajjo dilaai, uske baad maine is par kaam karna shuru kiya. Allah Shaikh Mohtaram ke imaan, ilm, amal, sehat, waqt, maal-o-daulat mein barkat de. Aameen

Is kitaab ki tasneef 1930 ke aas-paas hui, iski urdu aaj kal istemaal hone waali aam urdu ki tarah nahi, kai jagah Maulana Sanaullah Amratsari (rh) ne faarsi muhaawre, ashaar ka istemaal kiya hai. Isi liye is kitaab ko

---

<sup>1</sup> T: (مُسْكِيْت) Khamosh kar dene waala (jawaab ya daleel), chup karne waala [RKT]

qaraeen ke faaede ke liye Maulana Zia-ul-Hasan Muhammad Salafi hafizahullah ke muraaja-ah, taaleeq, aur faarsi ibaaraat ke urdu tarjuma ke saath ne 2009 mein print kiya gaya.

Is behtareen koshish ke bawujood qaraeen ko kitaab padhte waqt kuch dushwaari mehsoos hogi, isi liye maine kai alfaaz ka mafhoom 'T:' ke saath is kitaab mein shaamil kar diya hai. Kuch jagah Qurani aayaat ke reference (Surah aur Aayat number) ghalat likhe hue the, unhe'n sahi kar diya gaya hai.

Tamaam Qurani aayaat ko <https://quranwbw.com/> se copy kiya gaya hai, ahadees aur aqwaal ke arbi aur faarsi matan ko asal urdu kitab mein dekh kar type kiya gaya hai.

Double-check karne ke bawujood bashari taqaze ki wajah se agar kaheen ghalati nazar aajaae ya is roman transliteration ke mutaalliq koi mashwara ho to neechе maujood email par contact keejiye. [rehan.hse@live.com](mailto:rehan.hse@live.com)

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[https://archive.org/details/@rehan\\_syed\\_barey](https://archive.org/details/@rehan_syed_barey)

Aapse darkhwaast hai ke is kitaab ko padhne ke baad doosro'n ke saath sawaab-e-jaariya ki niyyat se zaroor share keejiye.

Aakhir mein Allah se dua-go hoo'n meri is koshish ko qubool kare, duniya-o-aakhirat mein iska behtar badla ataa farmae aur ise ham sab ki najaat ka sabab banaae. Aameen

وَصَلَّى اللّٰهُ عَلٰى نَبِيِّنَا مُحَمَّدٍ وَاٰلِهٖ وَصَحْبِهٖ وَسَلَّم.

Duaao'n ka taalib,

Rehan Syed Barey

Riyadh, Saudi Arabia

Oct 9, 2024 – 6 Rabi-us-Saani 1446.

الْحَمْدُ لِلَّهِ وَحْدَهُ وَالصَّلَاةُ وَالسَّلَامُ عَلَى مَنْ لَا نَبِيَّ بَعْدَهُ، أَمَّا بَعْدُ!

Irshad-e-Baari Ta'ala hai:

Aur Ye Ke Yehi Mera Seedha Raasta Hai So  
Is Raah Par Chalo Aur Doosri Raaho'n Par  
Mat Chalo Ke Wo Raahe'n Tum Ko Allah Ki  
Raah Se Judaa Kar Dengi Is Baat Ka Tum Ko  
Allah Ne Taakeedi Hukm Diya Hai, Taake  
Tum Taqwa Ikhtiyaar Karo.

وَأَنَّ هَذَا صِرَاطٌ مُسْتَقِيمٌ فَاتَّبِعُوهُ وَلَا  
تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ  
ذَٰلِكُمْ وَصَّيْكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٥٨﴾  
(Surah-al-Anaam: 153)

Is aayat-e-karima ko ummat-e-muslima ki wahdat-o-ijtima-aat ki  
buniyaad qaraar diya gaya hai ke ummat siraat-e-mustaqeem, yaane  
Kitab-o-Sunnat ki shahraah par hi gaamzan rahe aur usko chod kar  
deegar kaj-maj<sup>1</sup> pagadandiyo'n par na chale kyonke us raushan jaada-  
e-haq<sup>2</sup> se hat ka rhi ye umamt mukhtalif firqo'n aur giroho'n mein bat  
gai hai, halaanke use is baat ka taakeedi hukm hai ke doosri raaho'n  
par na chalo warna asal raah se hat jaaoge aur qa'r-e-muzillat<sup>3</sup> mein  
jaa giroge.

Doosri aayat-e-karima mein irshad-e-Baari hai:

Tum Log Ittiba KAro Uska Jo Tumhare Rabb  
Ki Taraf Se Tumhare Paas Aai Hai Aur Allah  
Ta'ala Ko Chod Kar Manghadat  
Sarparasto'n Ki Ittiba Mat Karo, Tum Log  
Bahut Hi Kam Nasihat Pakadte Ho.

إِتَّبِعُوا مَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ وَلَا  
تَتَّبِعُوا مِنْ دُونِهِ أَوْلِيَاءَ قَلِيلًا مَّا  
تَذَكَّرُونَ ﴿٣﴾ (Surah-al-Aaraaf: 3)

Is aayat mein hukm diya jaa raha hai ke jo kuch Allah ki taraf se naazil  
kiya gaya hai, yaane Quran-e-Majeed. Aur jo Rasool Allah ﷺ ne  
farmaya hai, yaane Hadees ki ittiba karo, kyonke Quran hi ki tarah  
Hadees ki ittiba ko bhi laazim qaraar diya hai, jaesa ke Rasool Allah ﷺ  
ne farmaya:

<sup>1</sup> T: (كَج مَج) Gher-waazeh, pechida, uljha hua [RKT]

<sup>2</sup> T: (جَادَهُ حَق) Saccha tariqa, siraat-e-mustaqeem [RKT]

<sup>3</sup> T: (مُضِلَّت) Gumraahi

Main Quran-e-Majeed aur usi ke misl uske أَلَا إِنِّي أُوتِيتُ الْكِتَابَ وَمِثْلَهُ.  
saath diya gaya hoo'n.

(Sunan Abu Dawood: 4606; Musnad Ahmad: V4 P131)<sup>1</sup>

Lihaaza un dono ka ittiba karna zaroori hai, unke alaawa kisi ka ittiba waajib nahi, balke unka inkaar karna zaroori hai.

Dono aayato'n se maaloom hua ke shariyat ke yehi maakhaz-o-masdar<sup>2</sup> hain, jin se ahkaam-e-shariya saabit hote hain, jaesa ke Ibne Abbas رضي الله عنه se marwi hadees mein Rasool Allah ﷺ ne farmaya:

Rasool Allah ﷺ ne Hajjat-ul-Wida ke taareekhi mauqa par khutba dete hue farmaya ke shaetaan is baat se maayoos ho chuka hai ke tumhari sarzameen (jazira-e-arab) mein kabhi uski ibaadat ki jaaegi, lekin wo is baat par mutmaeen hai ke uske alaawa wo aamaal jinhe'n tum maamooli samajhte ho un mein uski paerawi ki jaaegi. Lihaaza khabardaar raho aur suno ke tumhare darmiyaan do cheeze'n chode jaa raha hoo'n, jise agar tum log mazbooti se thaam rakhoge to kaheen bhi hargiz gumraah na hoge aur wo hai Allah ki kitaab Quran aur uske Nabi ﷺ ki sunant-e-mutahhara, yaane ahadees-e-nabawiya ﷺ.

إِنَّ الشَّيْطَانَ قَدْ يَتَسَّ أَنْ يُعْبَدَ  
بَأَرْضِكُمْ وَلَكِنْ رَضِيَ أَنْ يَطَاعَ  
فِيمَا سِوَى ذَلِكَ مِمَّا تَحَاقَرُونَ مِنْ  
أَعْمَالِكُمْ فَاحْذَرُوا إِنِّي قَدْ تَرَكْتُ  
فِيكُمْ مَا إِنْ اعْتَصَمْتُمْ بِهِ فَلَنْ  
تَضِلُّوا أَبَدًا كِتَابَ اللَّهِ وَسُنَّةَ نَبِيِّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

(Mustadrak Haakim)<sup>3</sup>

Doosri hadees Hazrat Abu Huraira رضي الله عنه se marwi hai, jis mein Rasool Allah ﷺ ne farmaya hai:

Main tumhare darmiyaan do (2) aesi cheeze'n chode jaa raha hoo'n ke agar tum un par amal-paera hoge to kabhi gumraah na hoge, ek Allah ki kitaab aur doosri meri

إِنِّي قَدْ تَرَكْتُ فِيكُمْ شَيْئَيْنِ لَنْ  
تَضِلُّ بَعْدَهُمَا كِتَابَ اللَّهِ وَسُنَّتِي.

(Mustadrak Haakim)

<sup>1</sup> T: Urdu pdf mein Abu Dawood ki Hadees ka number 4591 likha hai [RSB]

<sup>2</sup> T: (مصدر) Saadir hone ya nikalne ki jagah, asal, buniyaad [RKT]

<sup>3</sup> T: Is arbi matan ko Dorar website se liya gaya hai, At-Targheeb wat Tarheeb: V1 P61; Sahih-ut-Targheeb: P40 [RSB]



sunnat, yaane hadees.

Aur Imam Darul Hijrah Hazrat Maalik bin Anas رضي الله عنه ne apni kitaab Muwatta mein 'بَلَّغْ نَبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ' se riwayat kiya hai ke Aap ﷺ ne farmaya:

Main tumhare darmiyaan do (2) aesi cheeze'n chode jaa raha hoo'n ke agar tum un par amal-paera hoge to kabhi gumraah na hoge, ek Allah ki kitaab aur doosri meri sunnat, yaane hadees.

(Muwatta Imam Maalik: Kitab-ul-Qadr: V2 P321)

Aur Ibne Abi Aasim ne Kitab us Sunnah mein Hazrat Irbaaz bin Saariya رضي الله عنه se ye hadees bayan ki hai ke Rasool Allah ﷺ ne farmaya:

Logo! Main tumhe'n aese raushan deen par chode jaa raha hoo'n jiski raat bhi din ki tarafh raushan hai, usse wohi shakhs gurez karega jise halaak hona hai. (Kitab us Sunnah li-Ibne Abi Aasim: H49)

Aayaat-e-mazkoora-o-ahadees-e-nabawiya sahiha se roz-e-raushn ki tarah ye baat mutahaqqiq<sup>1</sup> ho gai ke Quran-o-Hadees-e-nabawiya ahkaam-e-shariya ke buniyaadi maakhaz-o-masadar hain aur tamaam ahkaam khwah wo usooli ho'n ya furooi in hi mein muheet<sup>2</sup> hain aur jamaat-e-Ahle Hadees ka yehi maslak-o-mazhab hai.

Chunache Makkah-al-Mukarramah ke Darul Hadees al-Khairiyya ke mudarris Shaikh Muhammad Jameel Zainu (hz) Ahle Hadees ke mazhab ke baare mein raqam-taraaz hain:

So, Ahle Hadees, Allah Ta'ala hame'n qiyaamat ke din unhee'n ke saath uthaae. Kisi khaas shakhs ke qaul ke liye taassub nahi karte chaahe wo kitna bada aur buland-martaba imam ho siwaae

فاهل الحديث حشرنا الله معهم  
لا يتعصبون لقول شخص معين مهما  
علا وسمى حاشا محمد اصلى الله

<sup>1</sup> T: (مُتَحَقِّق) Saabit-shuda, theek, durust aur sahih khabar, yaqini [RKT]

<sup>2</sup> T: Ahaata kiye hue, ghere hue [RKT]

Muhammad ﷺ ke. Iske bar-khilaaf wo log apne ko Ahle Hadees ki taraf mansoob nahi karte ahain apne aimma ke aqwaal ke liye taassub karte hain, halaanke Aimma Ikraam ne unhe'n usse khud roka hai aur Ahle Hadees sirf apne Nabi ﷺ ke aqwaal ke liye taassub karte hain, is liye koi uj<sup>1</sup> nahi ke Taaifa Mansora aur Firqa Naajiya yehi Ahle Hadees ho'n.

(Majmua Rasaael at-Taujihaat-al-Islamiya: V1 P164)

Doosri jagah Shaikh Mausooif mazeed farmate hain:

Hame'n to sirf Quran-e-Majeed ki ittiba ka hukm diya gaya hai jo Allah ki jaanib se naazil-shuda hai aur uski tafseer Rasool Allah ﷺ ne apni ahadees-e-sahiha ke zariye farmadi hai. Farman-e-Ilaahi hai ke: 'Tumhari Taraf Tumhare Rabb Ki Jaanib Se Jo Kuch Utaara Gaya Hai Uski Paerawi Karo Aur Use Chod Kar Auliya Ki Paerawi Na Karo'<sup>2</sup>, to kisi musalman ke liye jaaez nahi ke wo sahih ahadees ko sune, phir use is liye radd kar de ke wo uske mazhab ke khilaaf hai, kyoune khud aimma ikraam ka is baat par ijma hai ke sahih hadees par amal kiya jaae aur uske mukhaalif har qaul-o-mazhab ko chod diya jaae.

(Majmua Rasaael at-Taujihaat-al-Islamiya: V1 P164)

Harmain Sharifain ke tamaam aimma ikraam Ahle Hadees aur manhaj-e-salaf ke daai hain, jaesa ke Haram-e-Makki ke imam-o-khateeb

عليه وسلم بخلاف غيرهم ممن لا ينتمى الى أهل الحديث والعمل به فانهم يتعصبون لأقوال أئمتهم وقد نهوهم عن ذلك كما يتعصب أهل الحديث لأقوال نبيهم فلا عجب أن يكون أهل الحديث هم الطائفة المنصورة والفرقة الناجية.

ونحن لم نؤمر الا باتباع القرآن المنزل من عندالله وقد شرعه لنا رسول الله صلى الله عليه وسلم بأحاديثه الصحيحة لقوله تعالى (اتَّبِعُوا مَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ وَلَا تَتَّبِعُوا مِنْ دُونِهِ أَوْلِيَاءَ) فلا يجوز لمسلم سمع حديث صحيحا أن يرده لأنه مخالف لمذهبه، فقد أجمع الأئمة على الأخذ بالحديث الصحيح وترك كل قول يخالفه.

<sup>1</sup> T: (عُجِبَ) Kibr, takabbur, ghamand, ghuroor [RKT]

<sup>2</sup> T: Surah-al-Aaraaf: 3

Allama Shaikh Saud-ash-Shuraim apne ek khutbe mein farmate hain:

Ahle Sunnat wal Jamaat (Ahle Hadees) jo firqa naaiyya aur taaifa mansoor hain unke dilo'n ke gehraaiyo'n mein Quran-o-Sunnat-e-nabawiyya qaraar paa chuke hain, is liye wo hamesha farman-e-Ilaahi aur farman-e-nabawi ko inhi dono wahiyo'n (Quran-o-Sunnat) se hi haasil karte hain, lihaaza kisi ke liye Allah ke farmaan aur hadees-e-nabawi ke baad raae-zani karne ki ko gunjaaish nahi. (Ahle Hadees aur Ulama-e-Harmain Ka Ittifaq-e-Raae Haafiz Muhammad Ishaq Zahid Madani: P52)

وأهل السنة والجماعة، الفرقة الناجية  
والطائفة المنصورة استقر كتاب الله  
وسنة رسوله صلى الله عليه وسلم في  
سويداء قلوبهم فمراد الله ومراد رسوله  
صلى الله عليه وسلم عندهم قد  
خالدا بهذين الوحيين فلا تعقيب  
لأحد بعد الله ورسوله.

Isse maaloom hau ke Ahle Hadees ke dilo'n mein sirf Quran-o-Sunnat qaraar paate hain, koi teesri cheez jo Quran-o-Sunnat ke mukhaalif-o-Ahle Hadees uski taraf tawajjo nahi dete aur Quran-e-Majeed aur Hadees-e-Nabawi ke baad kisi ki zaati raae ko koi ehmiyat nahi dete. Aur na hi deen-e-islam mein uski koi gunjaaish chodi gai hai, kyoune deen to sirf do (2) cheezo'n ke majmua ka naam hai, ek Allah ki ibaadat aur doosri Allah ke Rasool ﷺ ki ittiba.

Yaha'n ek baat aur bhi qaabil-e-tawajjo hai ke bila-shubha deen mein tamaam ahkaam ek darje ke nahi hain, balke un mein se baaz buniyaadi aur usooli<sup>1</sup> haesiyat rakhte hain, aur baaz furooi<sup>2</sup> haesiyat ke haamil hain. Furooi masaael ko buniyaad bana kar alag-alag jamaate'n ya firqe banana saraasar jahaalat hai, lekin uske saath ye baat bhi zehen-nasheen rahe ke Rasool Allah ﷺ ke tamaam ahkaam khwah wo usool se mutaalliq ho'n ya furoo se, be-maqsad aur ghaer-zaroori nahi hain.

Lihaaza Rasool Allah ﷺ ki baaz sunnato'n ko furooi qaraar de kar unko nazar-andaaz karna ya unki ehmiyat kam karna sunnat-e-nabawiya ki tauheen hai, lihaaza kisi musalman ke liye jo Allah aur uske

<sup>1</sup> T: (أُصُولِي) Usool se mansoob, buniyaadi, doctrinal, principled [RKT]

<sup>2</sup> T: (فُرُوعِي) Ghair-ahem, maamooli [RKT]

Rasool ﷺ par imaan rakhta ho, ye baat uske shayaan-e-shaan nahi ke wo Rasool Allah ﷺ ke kisi bhi hukm ko furooi keh kar nazar-andaaz karne ki rawish ikhtiyaar kare, ya zaroori aur ghaer-zaroori ki taqseem karke jis par chaahe amal kare aur jise chaahe chod de.

Kyounke shariyat mein tamaam sunnato'n par bayak-waqt amal karna maqsood-o-matloob hai aur Jamaat Ahle Hadees is na-qaabil-e-inkaar haqiqat se ba-khoobi aashna hai<sup>1</sup>, isi liye wo har sharai hukm par amal-paera<sup>2</sup> hoti hai, jiska suboot Quran-o-Hadees se ho, khwah uska taalluq usool se ho ya furoo se.

Zer-e-nazar kitaab 'Ahle Hadees Ka Mazhab' Allama Sanaullah Amratsari رحمه الله ki un waqee<sup>3</sup> taalifaat mein se ek hai jisko aap ne Mazhab-e-Ahle Hadees ki taaeed-o-taqwiyat ke maqsad se tehreer ki hai. Is giran-qadr taaleef mein Faateh Qadiyaan رحمه الله ne Jamat Ahle Hadees ke musallama 20 masaael-e-sharaiya ko mudallal bayan kiya hai aur saath hi Jamat Ahle Hadees par aaed-karda jumla ilzamaat-o-ittihamaat ka nihaayat maaqool andaaz se muskit<sup>4</sup> jawaab bhi diya hai.

Usloob nihaayat fikr-angez aur Quran-o-Sunnat se mustafaad<sup>5</sup> hai aur baaz akaabir ulama-e-hanafiyya ke fataawa-o-aqwaal se bhi istifaada kiya gaya hai, taake muanideen-e-jamat-e-Ahle Hadees<sup>6</sup> ke zehen-o-qalb ko appeal kar sake.

Ye kitaab pehli martaba musannif buzurgwaar ki hayaat mein shaaya hui thi, lekin ye qadeem nuskha taqriban naayaab nahi to kamiyaab zaroori hai, uske baad arsa se ye nayaab rahi, yahan tak ke is kitab ki ehmiyat ko madde-nazar rakhte hue Maulana Abdus Salaam Rahmani saabiq Naazim-e-Umoomi Markazi Jamiat Ahle Hadees, Hind ne apne daur-e-nizaamat mein isko zewar-e-tabaa-at se muzaiyyan karke

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<sup>1</sup> T: Waaqif [RKT]

<sup>2</sup> T: (عَمَلِ يَرَا) Kisi baat par amal karne waala, kaar-band rehne waala [RKT]

<sup>3</sup> T: (وَقِيْع) Moazzaz, motabar, giraa'n-qadr [RKT]

<sup>4</sup> T: (مُسْكِيْت) Khamosh kar dene waala (jawaab ya daleel), chup karne waala [RKT]

<sup>5</sup> T: (مُسْتَفَاد) Jo haasil ho ya nikle [RKT]

<sup>6</sup> T: (مُعَانِدِيْن) Muanid ki jamaa, mukhalifat karne waala, dushmani karne waala [RKT]

mansa-e-shuhood<sup>1</sup> par laane ki saadat haasil ki.

Iska pehla edition January 1977 mein aur doosra edition March 1977 mein shaaya hua. Uske baad usi ka photo le kar shaaya kiya jaata raha aur taa-hanooz<sup>2</sup> ye tarz-e-amal jaari hai, jab ke ye kitaab jis tarah ahqaaq-e-haq<sup>3</sup> aur manhaj-e-salaf ki tarweej<sup>4</sup> ke pesh-e-nazar tehreer ki gai thi, ye mahez chand furooi masaael par mushtamil nahi, balke bees (20) ahem sharai usool par mabni hai, jin ka suboot Quran-o-Hadees se milta hai aur unko ham Jamaat Ahle Hadees ke imtiyaazi masaael se taabeer kar sakte hain. Is waqee kitaab ke shayaan-e-shaan iski tasheeh-o-muraaja-ah<sup>5</sup> ki zaroorat thi, lekin us taraf tawajjo na di jaa saki.

Maine us zaroorat ki takmeel ke taur par is kitaab ka muraaja-ah aur taaleeq-o-takhreej<sup>6</sup> ka amal anjaam diya hai, jiske baad ye kitaab mazed qaabil-e-istifaada aur sahl<sup>7</sup> ho jaaegi. Allama Amratsari رحمۃ اللہ علیہ ne bees musallama masaael ke baad akheer mein Ahle Hadees ka wajah tasmiya aur Ahle Hadees ke baani aur khulaasa Mazhab-e-Ahle Hadees ko bayan kiya hai. Is kitaab mein pehle hi se muallif ka haashiya aur taqreez Maulana Ahmad maujood hai. Maine baaz taaliqaat aur fawaaed ka izaafa haashiya mein kiya hai. Aayat-o-Surah Quran ki taayyun<sup>8</sup>, ahadees-o-aasaar-o-aqwaal ki takhreej, arbi-o-faarsi nusoos-o-ashaar ka tarjuma kiya hai, khuda ke lafz ke badle (Allah) istimaal kiya hai. Ye mere amal ka ek ijmaali khaaka hai. Ummeed hai ke jadeed-tarteeb-o-taaleeq-o-takhreej aur muraaja-ah-o-tasheeh ke saath isse istifaada karne waalo'n ka halaqa mazed wasee hoga.

Maulana Amratsari رحمۃ اللہ علیہ ne apni is kitaab ke aaghaaz mein millat-

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<sup>1</sup> T: (مَنْصَبُهُ شُھُودٍ پَرِ آنا) Zaahir hona, manzar-e-aam par hona, wujood mein aana [RKT]

<sup>2</sup> T: (تا ہنوز) Abhi tak, abh tak [RKT]

<sup>3</sup> T: Sacchaai ka suboot [Urdu]

<sup>4</sup> T: (تَرْوِیج) Riwaaj, shohrat, chalan, ishaa-at [RKT]

<sup>5</sup> T: (مُرَاجَعَة) Rujo karna [RKT]

<sup>6</sup> T: (تَخْرِیج) Wo daftar ya kitaab jis mein kisi mohaqiq ne kisi mashoor-o-mutabaadil kitaab ki hadeeson ki tanqeed ki, ruwaat aur maakhaz ka bayaan [RKT], T (تَغْلِیق) Haashiya, wazaahat, footnote [RKT]

<sup>7</sup> T: (سَهْل) Sahoolat, bila-diqqat, ba-aasaani, simple, effortless [RKT]

<sup>8</sup> T: (تَعْنِیْن) Taqarrur, tashakhkhus, muaiyyan karna, mehdood karna, makhsoos karna [RKT]

o-jamaat ke mukhaiyyireen aur saahib-e-sarwat afraad ki khidmat mein ek appeal pesh ki thi, jiske zariye unhe’n tawajjo dilaai thi ke agar unhe’n aarzu hai ke musalmanon mein tauheed-o-sunnat ka riwaaj aam ho to is kitaab ko hasb-e-haisiyat khareed kar muft taqseem kare’n, taake ye kitab ziyaada se ziyaada haatho’n mein pohonche isi tarah ulama-e-ikraam ki tawajjo is taraf mabzool karaai thi ke wo ahle dil ashaab ko targheeb dila kar iski tausee ashaa-at mein hissa le kar ‘الدال على الخير كفاعله’<sup>1</sup> ke misdaaq bane’n.

Main bhi muallif mauoof ki ham-aahangi<sup>2</sup> karte hue Ayaan<sup>3</sup> Jamaat-e-Ahle Hadees se appeal karta hoo’n ke is kitaab ko ziyaada se ziyaada haatho’n se ziyaada haatho’n mein pohonchane ki koshish kare’n, khaas taur se ghaer Ahle Hadees afraad tak pohonchane ke liye mujahidaana taur par saee-e-baleegh<sup>4</sup> kare’n taake unko Jamaat Ahle Hadees ke maslak-o-mazhab se mutaalliq sahih waaqfiyat haasil ho aur un be-jaa ilzamaat aur be-buniyaad ittihamaat ka izaala<sup>5</sup> bhi ho sake jo is jamaat-e-haqqa par baraabar aaed kiye jaate rahe hain.

Aqeeda-o-maslak se mutaalliq is ahem kitaab ki jadeed mohaqqaq<sup>6</sup> ashaa-at par main Maktaba Faheem, Mau ke ghyyoor jamat-e-salaf ke maslak-o-mashrab ke zabardast munaad aur daai biradaraan Janab Maulana Shafeeq ur Rahman-o-Aziz ur Rahman Faizi saahibaan (Hafiza-humallah) ka sameem-e-qalb<sup>7</sup> ke saath shukriya adaa karta hoo’n ke unho’n ne Allama Amratsari رحمته اللہ علیہ ki do (2) ahem tasaneef ‘Kalma Taiyyaba’ aur ‘Ahle Hadees Ka Mazhab’ ki nashr-o-tauzee ki zimmedari ko khanda-peshani<sup>8</sup> ke saath qubool farmaya. Allah unhe’n jaza-e-khair ataa farmaae aur dono jahan ki sarfaraazi se hamkinaar kare aur unke

<sup>1</sup> T: Neki ki taraf bulaane waale/neki ki raah dikhane waale ka sawaab neki karne waale ke baraabar hai [RSB]

<sup>2</sup> T: (بم آہنگی) Mutaabaqat, ek-dosre ke khayalaat se muttafiqliq hone aur saath dene ki kaefiyat [RKT]

<sup>3</sup> T: (عیان) Ameer, umara aur akaabir [RSB]

<sup>4</sup> T: (سعی بلیغ) Bahut ziyaada aur anthak koshish [RKT]

<sup>5</sup> T: (ازالہ) Khaatima, zaael karne ka amala, mitaana [RKT]

<sup>6</sup> T: (محقق) Tehqeeq kiya gaya, daleel se saabit kiya gaya, yaqeeni [RKT]

<sup>7</sup> T: (ضمیم قلب) Khuloos-e-dil, dil ki gehraai [RKT]

<sup>8</sup> T: (خندہ پیشانی) Khush-mizaaji [RKT]

maktaba ko jamaat-e-haqqa ke maslak ki ishaa-at ka behtareen zariya banaae. 'تقبل يا رب العالمين'.

Allah Ta'ala se dua hai ke Baari Ta'ala is kitaab ko tamaam musalmano ke liye rushd-o-hidaayat ka zariya banaae aur sab ko isse itifaada ki taufeeq bakhshae aur iske muallif, mohaqqiq-o-musahhah<sup>1</sup> aur naashireen ko saadat-e-daarain se sarfaraaz farmaae. Aameen

اللَّهُمَّ ارِنَا الْحَقَّ حَقًّا وَارْزُقْنَا اتِّبَاعَهُ ، وَارِنَا الْبَاطِلَ بَاطِلًا وَارْزُقْنَا اجْتِنَابَهُ وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ وَأَصْحَابِهِ أَجْمَعِينَ ، وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

Banda-e-pur-taqseer<sup>2</sup>,

*Ziya-ul-Hasan Muhammad Salafi*

Ameer Jamiat Ahle Hadees, Mau

Ustaaz Jaamia Aalia Arbiyya, Mau

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<sup>1</sup> T: (مُصَحِّح) Ghalati durust kiya hua, sahih, tasheeh kiya hua [RKT]

<sup>2</sup> T: (بُرْتَقْصِير) Bahut ziyaada, kami/kotaahi aur gunaah karne waala banda [RSB]

نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ،

Hindustan mein jab se hukumat ke aazaadi dene se tasneef ka charcha hua hai mazhabi tasnifaat ne mukhtalif rang ikhtiyaar kiye hain, baaz ahle ilm ne to is nemat ki qadr ki, aur apne khayalaat ki ashaa-at munaasib alfaaz-o-ibaaraat mein karke mulk ko faaeda pohonchaya, magar aksar aesa hua ke ek fareeq ne doosre fareeq par be-jaa tohmate'n lagaae'n, dil dukhaae, sabb-o-shitam<sup>1</sup> se kaam liya, goya us khuda-daad nemat (aazaadi) ko kufraan-e-nemat<sup>2</sup> se mubdal<sup>3</sup> kiya. Jo kisi tarah (aqlan ya naqlan) unko jaaez na tha, iske baad Nadwa-tul-Ulama<sup>4</sup> ke daur aaya to Nadwah ki muslihaana<sup>5</sup> tehreek ne bahut se nek dilo'n ko apni taraf maael kiya aur unho'n ne baahami nazaa ko (jis ne hadd se mutajaawaz ho kar musalmano ko farmaan-e-Ilaahi:

Aye Nabi Keh De'n Ke Aye Ahle Kitaab      قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ.  
Apne Deen Mein Ghuloo Se Kaam Na Lo.      (Surah-al-Maaida: 77)

Ka mukhaatib banaya tha. Apni hadd par laane ki koshish ki yahan tak ke Nadwa ne salaana report saal duwam ke P9 par saaf likh diya: *“Ahle Hadees aur Hanafiya ka ikhtilaaf dar-asl wohi ikhtilaaf hai jo ibtida-e-hanafiya aur shafaiya waghaera mein chala aata hai, jise naa-haq til se pahaad banaya gaya”*.

Bawujood in sab koshisho'n aur tehreeco'n ke baad atraaf mein hanooz-roz-e-awwal<sup>6</sup> hai, musalmano ka baahami ikhtilaaf is qadir muzir<sup>7</sup> nahi jis qadr ek-dooosre se munaafarat<sup>8</sup> muzir hai. Munaafarat ki

<sup>1</sup> T: (سَبِّ و شَتْم) Zulm-o-sitam, laan-taan [RKT]

<sup>2</sup> T: Nemat ko jhutlaana, kisi nemat-e-khuda-wandi ka inkaar karna, naa-shukri, ehsaan na maanna [RKT]

<sup>3</sup> T: (مُبْدَل) Tabdeel [RSB]

<sup>4</sup> Ulama-o-Mashaaiikh aur deegar Musalman Shurafa ki ek anjuman hai jiska daftar Lucknow mein hai (منه)

<sup>5</sup> T: (مُضِلِحَانِه) Neki ka kaam, islaah ka amal waghaera [RKT]

<sup>6</sup> T: (بِهَيَّوْزِ رَوْزِ أَوَّل) Ab tak pehla din hai, yaane kaam abhi apni ibtidaai haalat se aage nahi badha, abhi tak kuch taraqqi nahi ki, abhi wohi ibtida waala muaamala hai [RKT]

<sup>7</sup> T: (مُضِر) Ghair-mufeed, nuqsan pohonchane waala [RKT]

<sup>8</sup> T: (مُنَافَرَت) Doori, be-taalluqi, baaham nafarat karna [RKT]



wajah basa-auqaat ek fareeq ki doosre ke mazhab se naa-waafi aur na-waaqfi mein iftira-pardaazi<sup>1</sup> hoti hai, firqa Ahle Hadees ki nisbat kai ek manghadat iftira<sup>2</sup> lagaae gae hain aur lagaae jaate hain. Bada iftira jisne is firqa ko sab ki nazro'n mein haqeer aur mat-oon rakha hai (aur waaqia wo iftira aur soorat saabit hone ke usi zillat aur hiqaarat ko mustalzim<sup>3</sup> hai) Ye hai ke:

- ① Ye log hazraat-e-Ambiya Ikraam ﷺ aur Auliya Ikraam ﷺ ki tauheen karte hain.
- ② Balke us tauheen karne ko apna deeni shiaar<sup>4</sup> jaante hain.
- ③ Buzurgo'n ke munkir hain.
- ④ Auliya Allah ﷺ ki karamaat se inkaari.
- ⑤ Aap ﷺ ki shafaa-at ke munkir.
- ⑥ Durood nahi padhte.
- ⑦ Phoophi se nikaah jaaez batlaate hain.
- ⑧ Suwar ki charbi ko halaal kehte hain.
- ⑨ Aap ﷺ ka bade-bhai jitna adab karte hain (ye iftira tauheen-e-Ambiya ﷺ waale iftira ke sareeh mutanaaqiz<sup>5</sup> hai, faafahum (فافهم)<sup>6</sup> wagmahaera-wagmahaera.

In iftirayaat<sup>7</sup> ke difa karne mein Ahle Hadees ne maqdoor-bhar<sup>8</sup> koshish ki, jo Allah ke fazl se poori muassar<sup>9</sup> hui, chunache usi koshish ka natija hai ke jis kisi ne Ahle Hadees ke mazhab se poori waaqfiyat haasil ki bas yehi waaqfiyat uski hidaayat ka sabab ho gai.

Ye risaala un hi koshisho'n mein se ek hai, is mein sirf Ahle Hadees se

<sup>1</sup> T: (اُفْتِرَا پَرْدَازی) Bohtaan, badniyati par mabni ilzaam, jhoota ilzaam [RSB]

<sup>2</sup> T: (اُفْتِرَا) Bohtaan, tohmat, jhoota ilzaam, khilaaf-e-waaqia ya ghalat baat [RKT]

<sup>3</sup> T: (مُسْتَلْزِم) Jo apne oopar kisi kaam ko laazim kar le [RKT]

<sup>4</sup> T: Nishaan, pehchaan, dastoor, mark, identity [RKT]

<sup>5</sup> T: (مُتَنَاقِض) Ek-dooosre ki zidd, mukhaalif, contrary, incompatible [RKT]

<sup>6</sup> T: Samajh lo, acchi tarah samajh lo [RSB]

<sup>7</sup> T: (اُفْتِرَايَات) Jhoote ilzamaat, bohtaan [RSB]

<sup>8</sup> T: Jahaa'n tak qaabu ho, jahaa'n tak bas chale, jaha'n tak mumkin ho [RKT]

<sup>9</sup> T: Asar karne waala, kaar-gar, taaseer karne waala [RKT]

iftarayaat hi ka dafiyya<sup>1</sup> nahi hoga, balke baaz aese masaael ka zikr maa-suboot bhi milega jinko waaqai Ahle Hadees maante hain, magar in sha Allah Ta'ala na kisi fareeq ki dil-aazaari<sup>2</sup> se, na kisi musannif par hamla-aawari se, balke Salaf-o-Saaliheen ke tareeq par mahez matlab-adaai<sup>3</sup> se. Ghaliban ye risaala pehla number hai jo mazhabi mubaahisa mein hasb-e-mansha Nadwa-tul Ulama<sup>4</sup> likha gaya hai, kya ujb ke khaaksaar musannif ba-hukm-e-hadees shareef:

Jo koi islam mein ba-hukm-e-shariyat  
 ahsan tariq jaari kare uska apna aur us  
 tareeq par chalne waale logo'n ke  
 baraabar sawaab milega.

مَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً حَسَنَةً  
 فَلَهُ أَجْرُهَا وَأَجْرُ مَنْ عَمِلَ بِهَا.

(Sahih Muslim: H1017)

Indallah maajoor-o-ind-an-naas mashkoor ho.

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ،

Khaadim Abul Wafa Sanaullah Kafaahullah,  
 musannif risaala haaza<sup>5</sup>  
 Amritsar, Hindustan (Punjab)

<sup>1</sup> T: (دَفْعِيَّة) Difaa karne ki tadbeer ya soorat, tod, ilaaj, bachaao, hifaaizat [RKT]

<sup>2</sup> T: (دِل آزاری) Dil dukhaane ka amal, zulm-o-sitam [RKT]

<sup>3</sup> T: (مطلب ادائی) Matlab/muraad ka poora hona, baat ka samajh mein aana [RSB]

<sup>4</sup> ... Nadwatul Ulama ka maqsad ye hai ke ikhtilaaf be-hooda paeraae mein na zaahir kiya jaae, jawaab aur tardeed mein kitaabe'n likhi jaae'n to asal masaael par guftagu ki jaae, sukhriya-o-tashnee\*, sabb-o-shitam, laan-taan se kaam na liya jaae. Zabaani munaazara ho to sakht-kalaami aur haath-paai tak naubat na aae, aur muqaddama-baazi mein fariqaen ke hazaaro'n rupiye barbaad na ho'n jis mein 'yeke nuqsaan maaya deegar shamaataj hamsaaya' (yaane ek maal ki barbaadi, doosre hamsaaya ka izhaar-e-masarrat) ke alaawa hamari na-shaaista harkaat se islam ke munawwar chehre par bad-numa dhabba nazar aae. (Muqaddama Nadwatul Ulama) hamari ibaat mein mansha-e-Nadwatul Ulama se muraad yehi maqsad hai. (منه)

\*T: (سُخْرِيَّة) Mazahka, mazaq, maskhara-pan [RKT], (تَشْنِيع) Laanat, malaamat, tanz [RKT]

<sup>5</sup> T: Abul Wafa, Jisne Allah ki sana/hamd bayan ki, jiski Allah ne bahut ziyaada madad ki, is kitaab ka likhne waala [RSB]

## Ahle Hadees Ka Mazhab

### Tauheed

Ahle Hadees ka mazhab hai ke Allah Ta'ala sab cheezo'n ka Khaliq hai, sab makhlooq, kya choti, kya badi, kya aziz kya zaleel, uske saamne sab sar-e-tasleem kham<sup>1</sup> hain, koi bhi uske hukm ko pherne ki taaqat nahi rakhta, sab duniya ki asli hukumat usi ke qabza-e-qudrat mein hai. Chunache irshad hai:

Barkato'n Waali Wo Zaat Hai Jiske Qabzqa-e-Qudrat Mein Tamaam Mulk Ki Hukumat Hai Aur Wo Har Cheez Par Qudrat-e-Taam<sup>2</sup> Rakhta Hai.

كَبُورِكَ الَّذِي بِيَدِهِ الْمُلْكُ ۚ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾  
(Surah-al-Mulk: 1)

Neez irshad hai:

Aye Hamare Rasool ﷺ Tu In Mushriko'n Se Pooch Ke Kaun Hai Jiske Qabza-e-Qudrat Mein Sab Cheezo'n Ki Hukumat Hai Aur Wo Sab Ko Panaah Deta Hai Aur Usse Bhaag Kar Kahee'n Panaah Nahi Mil Sakti, Agar Tumhe'n Ilm Hai To Bataao? Ye Abhi Keh Denge Ke Aesi Shaan Allah Hi Ki Hai.

قُلْ مَنْ يُبَدِّلُ مَلَكُوتَ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٨٨﴾  
سَيَقُولُونَ لِلَّهِ  
(Surah-al-Mulk: 1)

Qareeb-qareeb tamaam Quran-sharif is mazmoon se pur<sup>3</sup> hai, balke Kalma-sharif 'لا اله الا الله' hi mein ye bayan bil-ijmaal<sup>4</sup> paaya jaata hai, kyonke iske maane hain Allah ke siwa aur koi haqiqi maabood nahi, sirf Allah hi maabood-e-bar-haq hai. Baaqi tamaam makhlooq uski aabid<sup>5</sup> aur mamlook hai, pas aabid ko maabood se jo nisbat hoti hai wohi tamaam makhlooq ko (Nabi ho, ya wali, rasool ho ya ummati, momin ho ya kaafir) Khaliq se hai. Phir jsine us nisbat ko poora

<sup>1</sup> T: (سَرِ تَسْلِيمِ خَمِ گرنا) Hukm maanna, itaa-at karna [RKT]

<sup>2</sup> T: Poori/mukammal qudrat [RSB]

<sup>3</sup> T: (پُر) Bohot ziyaada, poori tarah bhara hua, labrez [RKT]

<sup>4</sup> T: (بِالْإِجْمَالِ) Mukhtasar tariqa se, majmui, briefly, collectively [RKT]

<sup>5</sup> T: Ibaadat karne waali aur milkiyat [RSB]

nibaaha<sup>1</sup> wo to Allah Ta'ala ke nazdeek moazzaz hua, jaese Ambiya-o-Auliya (alaehe salaatu wa salaam) aur jisne is nisbat ke huqooq adaa na kiye wo zaleel-o-khwaar mustaujib-e-saza<sup>2</sup> thehra. Allah Ta'ala fermata hai:

Ham Ne Insaan Ko Sabse Acchi Qaabiliyat Aur Liyaaqat Ki Haalat Mein Paeda Kiya Hai Phir (uski bad-kirdariyo'n ki wajah se) Usko Zaleel-tareen Kar Diya, Lekin Jo Log Imandaar, Amal Durust-o-Nek Karte Hain (unki ye haalat nahi, wo Allah ke nazdeek moazzaz hain).

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ﴿١﴾  
ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ ﴿٢﴾  
(Surah-at-Teen: 4-5)

Mukhtasar ye ke Ahle Hadees ka imaan-o-aqeeda ye hai:

Wo maalik hai sab aage uske laa-chaar, nahi hai koi uske ghar ka mukhtaar  
Wo baadshah hai jo chaahe karta hai aur  
ek duniya ko lamha-bhar mein veeraan kar deta hai.

اوست سلطان ہر چہ خواہد می کند عالمے رادر  
دے ویراں کند.

<sup>1</sup> T: (نباہا) Nibaahna, kisi taalluq, zimmedaari ya waade ko poora karne ke liye istemaal hota hai [RSB]

<sup>2</sup> T: Jis par saza laazim aati ho, laaiq-e-saza [RKT]

## Risaalat-o-Wilaayat

Ahle Hadees ka mazhab hai ke tamaam makhlooq mein Syed-ul-Bashar Ambiya ﷺ hain aur Ambiya mein Syed-ul-Ambiya Hazrat Muhammad Rasool Allah ﷺ hain, jo qiyamat ke din shafaa-at-e-kubra-o-sughra karenge. Kyouinke Allah fermata hai:

Jo Log Ziyaada Muttaqi Aur Parhezgaar  
Hain Wohi Allah Ke Nazdeek Ziyaada  
Moazzaz Hain.

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ.  
(Surah-al-Hujuraat: 13)

Ye to zaahir hai ke Ambiya ﷺ ke baraabar koi shakhs taqwa ikhtiyaar nahi kar sakta. Neez Aap ﷺ ne farmaya:

Main qiyaamat ke din sab aulaad-e-Aadam اَنَا سَيِّدُ وَلَدِ آدَمَ (يَوْمَ الْقِيَامَةِ وَلَا  
ka sardaar hoo'n aur bataur-e-fakhr nahi  
kehta (balke bataur-e-taaleem batlaata  
hoo'n).

(Tirmizi: Kitab-ut-Tafseer: H3357, Kitab-ul-Manaaqib: H3615; Ibne Majah: Kitab-uz-Zohd: H4308; Musnad Ahmad: V3 P2, Abu Saeed khudri se riwayat kiya hai [Sahih])

Isi aayat ke mutaabiq AuliyaAllah ﷺ aam ummat se afzal hain, kyouinke aayat mausoofa ne ek aam qaaeda bataya hai ke Allah Ta'ala ke nazdeek qurb-o-ikraam ka madaar-e-taqwa<sup>1</sup> aur parghezgaari hai, pas jo koi jis qadr taqwa-shiaar<sup>2</sup> hoga usi qadr Allah ke nazdeek mukarram-o-mohtaram hoga.

<sup>1</sup> Taqwa ke maane hai buraai se bachna aur Allah ke hukm par amal karna (Taqreez Ahmad)

<sup>2</sup> T: (تَقْوَى شِعَار) Allah Ta'ala se darte hue, uski raza ke liye parhezgaari ikhtiyaar karna [RSB]

## Tauheen-e-Salaf

Ahle Hadees ka mazhab hai ke Ambiya ﷺ ki tauheen karne waala kaafir hai aur auliya ki (jin ka taqwa-o-tahaarat maaloom-o-saabit ho) tauheen karne waala ya unki nisbat badd-zani ya tehqeer karne waala faasiq hai. Hazrat Muhammad ki tauheen karne waalo'n ki nisbat Allah ne farmaya hai:

Dekho Ke Jin Logo'n Ne Tere Haq Mein  
Buri-buri Tamseele'n Deen-e-islam Hain  
Wo Aese Gumraah Hue Hain Ke Unki  
Hidaayat Ki Koi Soorat Hi Nahi.

أَنْظُرْ كَيْفَ صَرَّبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا  
يَسْتَطِيعُونَ سَبِيلًا ﴿٣٨﴾  
(Surah-al-Isra: 48)

Hadees-e-Qudsi mein hai:

Allah Ne Farmaya Hai Jo Koi Mere Wali Se  
Adaawat Rakhta Hai Mera Usse Elaan-e-  
Jung Hai, Phir Uski Khair Kaha'n? (Bukhari:  
Kitab ur Riqaaq: 6502 Abu Huraira رضي الله عنه se riwayat hai)

من عادى لي وليا فقد آذنته  
بالحرب.

Balke aam musalmano ki tauheen aur tazleel karna bhi gunah-e-kabira hai khaas-kar log ham se pehle imaandaar guzre ho'n unki nisbat to nek dua ka hukm hai. Quran-sharif mein taaleem hai:

Aye Allah Ham Ko Baksh Aur Hamare  
Bhaiyo'n Ko Jo Imandaari Ke Saath Ham Se  
Pehle Guzre Hain Unko Bhi Bakhsh Aur  
Hamare Dilo'n Mein Musalmano Ka Keena  
Na Kar. (Aameen)

رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا  
بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ  
آمَنُوا.  
(Surah-al-Hashr: 10)

Mukhtasar ye ke Ahle Hadees ka mazhab tauheen-e-salaf ke haq mein wohi hai jo musannif-e-hidaya ne likha:

Jo salaf-o-saaliheen ko barmala<sup>1</sup> bura kahe  
(uske fiaq ke numayaa'n hone ki wajah se)  
uski shahaadat motabar nahi. (Hidaya: V3  
P163)

لا تقبل شهادة من يظهر سب  
السلف لظهور فسقه.

<sup>1</sup> T: (تَرَمَلًا) Khullam-khula, elaaniya [RKT]

Ahle Hadees ka mazhab hai ke siwae Allah ke ilm-e-ghaib kisi makhlooq ko nahi. Na zaati<sup>1</sup> na wahbi<sup>1</sup>, na kisi kyouнке Allah fermata hai.

<sup>1</sup> Is daawa aur daleel ki nisbat Amritsar ke ulama-e-hanafiya ne majaalis-e-waaz mein badi sakhti se etirazaat karne shuru kiye kabhi daawa aur daleel mein adm-e-mutaabaqat par sawaal, kabhi mustasna\* par kalaam, kabhi kufr ka luzoom, gharz kabhi kuch kabhi kuch aakhir baat badhte-badhte mubaahasa ki thehri aur maulana Abu Obaid Mera Ahmadullah Saahab Amratsari aur Maulana Abu Muhammad Abdul Haq Saahab musannif Tafseer Haqqani Dehelwi munsif qaraar paae aur 3 Rabi us Saani 1321h ko ba-maujoodgi munsifaan mubaahasa hua. Fariqain ki taqreere'n sun kar har do munsifaan ne bayak zabaan faisla kiya ke ibaarat mazkoora sahih hai, phir fareeq-e-saani ne khufiya taur par ek istifta ulama-e-deoband ki khidmat mein bheja jiski naql mere ek dost رحمۃ اللہ علیہ mudarris deoband ne maa sakht mudarriseen mere paas bhi bheji jo bataur-e-ishtihaar shaya ki gai wo ye hai.

\*T: (مُسْتَثْنَى) Alag, judaa [RKT]

Kya farmate hain ulama-e-deen us shakhs ke haq mein jisne mundarja-zel do (2) ibaarate'n ek risaala mein shaaya ki ho'n. Awwalan ye ke siwaae khuda ke kisi makhlooq ko ilm ghaib nahi na zaati, na wahbi, na kasbi\* kyouнке Allah farmata hai:

Aye Rasool Allah ﷺ To Keh De Ke Aasmano Aur Zameen قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ  
Waal-o'n Mein Allah Ke Siwa Koi Ghaib Nahi Jaanta. الْغَيْبِ إِلَّا اللَّهُ.  
(Surah-al-Naml: 65)

Daawa, daleel mein tataabuuq\*\* aur aayat-e-karima sanad mana ho sakti hai ya nahi? Aur jo shakhs is qism ke daawa kare ke Hazrat Rasool-e-Kareem ﷺ waghaira Ambiya ﷺ ko mutlaqan ilm-e-ghaib na tha, na zaati, na wahbi, na kasbi, pas wo janaab Rasool-e-Kareem ﷺ ke mukhbar bi-akhbaar-e-maaziya-o-haaliya-o-istibaaaliya ke munkir hone se kaafir hua ya nahi? Saniya: 'Aabid ko maabood se jo nisbat hoti hai, wohi aam makhlooq ko (Nabi ho Wali, Rasool ho, ya ummati, momin ho kaafir) Khaliq se hai'.

\*T: (کشی) Apni koshish se haasil ki hui [RKT]

\*\*T: (تطابق) Mutaabaqat, muwaafaqat, ek-dosre se milta julta hona [RKT]

Ahle baet is ibaarat mein lafz-e-aabid ghaur-talab hai, lafz-e-aabise 'من حيث انه مطيع' dua bad-muraad liya jaaega ya makhlooq 'من حيث هو هو؟' pas ba-taqdeer awwal ba-lihaaz ibaadat-o-itaat-at-o-musawaat\*-o-mumaasalat-e-Ambiya ﷺ-o-Auliya Ikraam ﷺ ki kuffaar nahanjaar\*\* se saabit karne waala kaafir ho ya nahi? 'بینوا تو جرو'

\* T: (مساوات) Baraabari, hamsari, baraabar hona ya karna [RKT]

\*\*T: Bad-kirdaar [Urdu]

Al-Jawaab: Istilaahan aalim-ul-ghaib se muraad jamee mughibaat ka kulliyatan-o-juziyyatan, awwalan-o-abadan aalim ho, so ye Shaan-e-Baari Ta'ala hai aur koi makhlooq mein se shareek uska us wasf mein nahi, so agar muraad qaael ki ye hai ke aesa ilm kisi ko nahi na zaati, na wahbi, na kasbi, pas daleel ke mutaabiqa daawa hai: 'كما هو ظاهر من الاطلاق ولا يشك فيه غير أهل' (Jaisa ke itlaaq se zaahir hai aur us mein mukhaalif ke alaawa kisi ko shak nahi aur jo arz ye hai ke baaz mughaiyyabaat\* kai Im kisi ko kisi tarah nahi to ghalat hai. Kyouنے mughibaat kai Im Ambiya Ikraam ﷺ ko khusoosan Afzal ur Rusul Khaatim-ul-Ambiya ﷺ ko sabse ziyaada

ataa hua hai aur un hazraat ki wustaat\*\* se unki ummato'n ko bhi bahut si mughibaat kai lm haasil hua hai. Khud Quran-sharif mein hai:

Yaane Wo Ghaib Ka Jaane Waala Hai Apne Ghaib Par Kisi Ko Muttala Nahi Karta, Siwaae Us Paeghabar Ke Jise Wo Pasand Karta Hai. (Surah-al-Jinn: 26-27)

عَلِمَ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا ﴿٢٦﴾  
إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ.

\*T: (مُغَيَّبَات) Ghaib ki baate'n, ghaib ka ilm [RSB]

\*\*T: (وساطت) Zariya, waasta, wasila, tawassut [RKT]

Pas inkaar iska khilaaf mansoos\* hai, magar zaahir ye hai ke qaail mazkoor ki gharz qism-e-saani ka izhaar nahi balke ilm-e-ghaib alal-itlaaq ki nisbat ye qaul hai so maaloomb hua ke ye sahih hai aur aqeeda Ahle Sunnat wal Jamaat hasb-e-nusoos qatiya yehi hai ke aalim-ul-ghaib alal-itlaaq ba-juz zaat-e-Baari Ta'ala koi nahi aur jo log Rasool Allah ﷺ ko aalim-ul-ghaib kehte hain sakht zalaalat mein hain aur muftari kazaab hain. Hazrat Ayesha رضي الله عنها ne aesa hi farmaya, jaesa ke Bukhari mein riwayat kiya hai (Jaesa ke ise Bukhari ne Sahih Bukhari: 4855 mein riwayat kiya hai) dar-haqiqat ye shirk hai sifaat-e-khaassa Baari Ta'ala hain.

\*T: Wo baat jo waazeh taur par Quran ya hadees mein bayan ki gai ho [RKT]

Amr-e-saani ki nisbat ye tafseel hai ke dar-haqiqat jumla makhluqaat banda-o-aajiz-o-makhloof hone mein baraabar hain, kisi ko Khaliq-e-Jalla-wa-Alaa\* ke saath shirk nahi hai, pas is nisbat mein aabid-o-ghaer-aabid Ambiya-e-Azzaam ﷺ aur Auliya Ikraam رضي الله عنهم jumla makhloof baraabar hain. Yehi matlab qaael ka maaloomb hota hai, kyonke koi musalman is amr ka munkir nahi ke jo qurb-e-Haq Ta'ala ke khaas bandagaan muqarribeen ko hai wo doosro'n ko nahi, is nisbat qurb mein jumla momineen bhi baraabar nahi aur Ambiya-e-Azzaam aur Auliya Ikraam yaksa'a'n nahi.

\*T: (جَلَّ وَعَلَا) Azeem aur buland, yaane Allah Subhanahu wa Ta'ala [RSB]

Ye Rasool Hain Jin Mein Se Ham Ne Baaz Ko Baaz Par Fazilat Deen-e-islam Hai Un Mein Se Baaz Se Allah Ne Baat-cheet Ki Hai Aur Baaz Ke Darje Buland Kiye Hain.

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ ۚ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ ۚ (Surah-al-Baqara: 253)

Janab Rasool Allah ﷺ aakhir jumla se muraad hain so unke rafa-darajaat ki koi kya tafseel-o-tashreeh kar sakta hai. Sach hai.

لا يمكن الثناء كما كان حقه بعد از خدا بزرگ تویی قصه مختصر  
Aap ki kama-haqqahu taareef karna mumkin nahi hai, mukhtasar ye ke Allah ke baad sabse buzurg aap ki zaat hai saahib-e-burdah ne kya khoob farmaya hai.

فانصب الى ذاته ماشئت من شرف ، وانصب الى قدره ماشئت من أعظم  
Unki zaat ki taraf jo sharf chaahe mansoob kar aur unki qadr-o-manzilat ki taraf jitni bartari chaahe mansoob kar.

فان فضل رسول الله ليس له ، حد فيعرب عنه ناطق بقم  
Is liye Rasool ﷺ ki fazilat ki koi hadd nahi ke uski koi apni zaban se bayan kar sake.

فمبلغ العلم انه بشر ، وانه خير خلق الله كلهم  
Ilm ki intiha ye hai ke wo bashar hain aur Allah ki saari makhloof se behtar hain.

Al-Haasil bawujood kamalaat ke bashar, bashar aur makhloof hai koi juz maaboodiyat-o-khaliqiyat ka is mein nahi aata, pas yehi matlab is qaael ka maaloomb hota hai, warna qurb-e-khaas-o-uloo-e-darajaat-o-rifaa-e-maqamaat bandagaan-e-khaas ka koi munkir ho sakta hai? Musalmano par husn-e-zann laayaq hai aur unke kalaam ko mahmool hasan par hattal-wasee



Aye Rasool Allah ﷺ To Keh De Ke Aasmano Aur Zameen Waalo'n Mein Allah Ke Siwa Koi Ghaib Nahi Jaanta. (Surah-al-Naml: 65) قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ.

Neez irshad hai:

Rasool Allah ﷺ To Keh De Ke Agar Main Ghaib Ki Baate'n Jaanta To Bahut Si Bhalaai Apne Liye Jama Kar Leta Aur Mujhe Kisi Tarah Ki Kabhi Bhi Takleef Nahi Pohonchti. وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبَ لَاسْتَكْفَرْتُ مِنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ. (Surah-al-Naml: 65)

Is nas-e-qatai ke alaawa saekdo'n waaqiaat Aap ﷺ ke aese hain jin se sareeh maaloom hota hai ke Huzoor Fidaahu Roohi ﷺ ko ilm-e-ghaib na tha chunache Hazrat Ayesha Siddiqah رضي الله عنها ke ifk<sup>2</sup> ka qissa ke haram mohtaram par bohtaan lagne se kai dino'n tak maghmoom-o-mahzoon rahe, agar asal haal maaloom na ho saka, jab tak Allah ne ittial na deen-e-islam, aese hi deegar Ambiya ﷺ ke haalaat shaahid adl hain ke kisi ko ilm-e-ghaib na tha. Hazrat Ibrahim عليه السلام ke paas farishto'n ka mehmaano ki shakl mein aana aur Hazrat Ibrahim عليه السلام ka unse dar jaana, jo Quran ki sareeh aayaat mein mazkoor hai. Hazrat Lut عليه السلام ke paas malaaiqa ka ladko'n ki shakl mein aana aur Hazrat Lut عليه السلام ka apni qaum se unko chupaana waghaera sareeh Quran mein mazkoor hai, jo adm-e-ilm par dalaalat karta hai, Hazrat Musa عليه السلام ko ba-wajah be-khabri aur adm-e-waaqifiyat asl-ul-haal ke apne bade bhai Hazrat Harun عليه السلام ko qusoorwaar samajh kar be-hurmat karna aur unka nihaayat hi aajizaana lehje mein asal haal batlaana waghaera-waghera sab ke sab waaqiaat batla rahe hain ke Ambiya ﷺ ko ilm-e-ghaib na tha, ye to Quran-o-Hadees ke sareeh dalaael hain. Fuqaha رحمهم الله ne bhi unhi

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waaqe karna chaahiye, be-wajah tafseeq-o-tazleel munaasib nahi, balke haraam-o-mamnoo hai. (فقط والله أعلم)\*

\*T: Aur sirf Allah hi ziyaada jaanne waala hai [RSB]

Katabah Aziz-ur-Rahman afa-anhu Deobandi (Mufti Madrasa) al-jawaab sahih Muhammad Hasan afa-anhu al-jawaab Sahih Ghulam Rasool afa-anhu, al-jawaab sahih Mahmood afa-anhu (Maulana Mahmood-ul-Hasan Deobandi marhoom) al-jawaab sahih banda-e-miskeen Muhammad Yaseen afa-anhu mudarris.

<sup>1</sup> T: (وَبُجِّي) Ataa-e-Ilaahi, qudrati [RKT]

<sup>2</sup> T: Hazrat Ayesha Siddiqah رضي الله عنها par tohmat lagaane waale log [RSB]

waaqiaat par bana kar Ambiya ﷺ ki nisbat ilm-e-ghaib ke aqidaat ko kufri likha hai.

Mulla Ali Qaari رحمه الله Sharah Fiqa Akbar mein farmate hain:

Aur jaan lo ke Ambiya ﷺ ghaib nahi jaante the lekin itna hi jitna kabhi-kabhi Allah unko batlaata aur ulama-e-hanafiya ne saaf kaha hai ke jo koi hamare Paeghambar ﷺ ki nisbat ilm-e-ghaib ka etiqaad kare wo kaafir hai kyonke Allah fermata hai keh dejiye ke Allah ke siwa aasmaano aur zameen waalo'n mein se koi bhi ghaib nahi jaanta. (Sharah Fiqa Akbar: P155)

واعلم أن الانبياء لم يعلموا  
المغيبات من الأشياء الا ما اعلمهم  
الله تعالى أحيانا وذكر الحنفية  
تصريحاً بالتكفير باعتقاد أن النبي  
عليه السلام يعلم الغيب لمعارضة  
قوله تعالى (قل لا يعلم من في  
السموات والأرض الغيب الا الله).

Aesa hi fatwa Qaazi Khan mein (jo fiqa ki ek mashoor aur motabar kitaab hai) saaf marqoom hai ke:

Jo shakhs baghair gawaah ke shaadi kare aur mard-o-aurat apne nikaah mein Allah-o-Rasool ko gawaah kare fuqaha ne kaha ke wo kaafir hai, kyonke uske gunah karne se mafhoom hota hai ke usne is baat ka etiqaad kiya ke Aap ﷺ ghaib jaante hain aur jab Huzoor ﷺ zindagi mein ghaib na jaante the to baad intiqaal kyonkar jaante hain. (Fatawa Qaazi Khan: V4 Baab 'ما يكون كفرا من المسلم ' وما لا يكون')

رجل تزوج بغير شهود فقال الرجل  
والمرأة خدا ورسول را گواه كردیم  
قالوا يكون كفرا لأنه اعتقد أن  
رسول الله صلى الله عليه وسلم  
يعلم الغيب وهو ما كان يعلم  
الغيب حين كان في الأحياء  
فكيف بعد الموت.

Aesa hi Hazrat Qazi Sanaullah Panipati رحمه الله Maala-Budda<sup>1</sup> mein farmate hain:

Agar koi shakhs baghaer kisi gawaah ke nikaah kare aur kahe ke Allah-o-Rasool ko maine gawaah banaya ya farishta ko gawaah kiya to wo kaafir ho jaaega.

اگر کسی بدون شہود نکاح کر دوگفت کہ خدا اور  
رسول گواہ کردم یا فرشتہ گواہ کردم کافر شود.

<sup>1</sup> T: Is kitab ka poora naam hai: 'Maala-Budda-Minhu' hai [RSB]

Usi muqaam ke haashiye par is kufr ki daleel likhi hai:

Is liye ke us shakhs ne ye etiqaad kiya ke Rasool Allah ﷺ ghaib jaante hain aur Rasool Allah ﷺ jab zindagi ki haalat mein ilm-e-ghaib rakhte the to maut ke baad kaese ghaib jaante hain.

چرا کہ آنکس اعتقاد کرد کہ رسول خدا غیبی داند و پیغمبر صلی اللہ علیہ وسلم در حالت حیات غیب رانی داشت پس چگونه بعد موت غیب داند.

(Jaesa ke Fatawa Qazi Khan mein maujood hai)

Jab Ambiya علیہ السلام ko ilm-e-ghaib na hua to aimma ahle baet aur deegar sulaha-e-ummat ko kaese ho sakta hai? Baaz log kaha karte hain ke Quran-sharif mein Allah ne Aap ﷺ ki baabat farmaya hai:

Allah Ne Tujh Ko Wo Baate'n Sikhaaee'n Jo Tu Na Jaanta Tha.

عَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ.  
(Surah-an-Nisa: 113)

Aur 'ما' ka lafz aam hai, isse saabit hota hai ke Aap ﷺ ko kuch cheezo'n ka ilm sikhaya gaya, pas ilm-e-ghaib usi ka naam hai.

Ham kehte hain ke yehi lafz-e-'ما' musalmano ke haq mein bhi farmaya hai, chunache irshad hai:

Jo Tum Na Jaante The Wo Tum Ko Sikhaya.

عَلَّمَكُمْ مَا لَمْ تَكُونُوا تَعْلَمُونَ.  
(Surah-al-Baqara: 239)

To kya ham sab musalman jin ko is aayat mein khitaab hai sab koi Im-e-ghaib haasil hai? Hargiz nahi. Balke musalmano ke alaawa aam insaano ki baabat bhi yehi farmaya hai:

Insaan Jo Na Jaanta Tha Allah Ne Usko Sikha Diya.

عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمُ ﴿٥﴾  
(Surah-al-Alaq: 5)

Kya tamaam ke tamaam insaan aalim-ul-ghaib hain? (hargiz nahi), isi tarah Aap ﷺ ki nisbat is lafz ka wurood<sup>1</sup> hua hai, yaane deeni baate'n jo tu na jaanta tha, wo ham ne tujh ko sikhaee'n aur tum musalman bhi jo deeni umoor se na-waaqif the wo tum ko batlaae. Chunache ek aayat mein in maane ki tashreeh bhi farmadi hai. Jahan irshad hai:

<sup>1</sup> T: (وُرُود) warid hona, aana, pohonchna [RKT]

Tu Nahi Jaanta Tha Ke Kitab Kya Hoti Hai  
 Aur Imaan Kya Cheez Hai, Lekin Ham Ne  
 Tere Dil Mein Noor Paeda Kiya, Us Noor Ke  
 Zariye Apne Bando'n Mein Se Ham Jisko  
 Chaahte Hain Hidaayat Karte Hain.

مَا كُنْتُ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ  
 وَلَكِنْ جَعَلْنَاهُ نُورًا نَهْدِي بِهِ مَنْ نَشَاءُ  
 مِنْ عِبَادِنَا.

(Surah-ash-Shoorah: 52)

Is aayat mein saaf mazkoor hai ke Quran-sharif Allah ne Aap ﷺ ko  
 sikhaya hai, ye bilkul theek hai usko to ilm-e-ghaib nahi kehte, na uska  
 koi munkir hai.

Ye bhi kaha jaata hai ke Aap ﷺ ne farmaya:

Mujh ko pehlo'n aur pichlo'n ka ilm ataa  
 kiya gaya hai.

أُوتِيتُ عِلْمَ الْأَوَّلِينَ وَالْآخِرِينَ.

Isse Aap ﷺ kai lm-e-ghaib saabit hota hai.

Iska jawaab ye hai ke is hadees ke maane bhi ye hain ke jo kuch  
 maarifat-e-Ilaahi ka ilm pehle nek logo'n ko haasil tha, ya mujh se  
 pehle logo'n ko haasil tha, ya mujh se pichle logo'n ko haasil hoga wo  
 sab ilm mujhe haasil hai. Kyouнке Aap ﷺ kul aulaad-e-Aadam ke  
 sardaar hain aur sabse ziyaada muttaqi. Pas aap ki maarifat aur ilm  
 sabse zaaed hone mein kisko kalaam hai?

Aur waazeh taur par suniye, hadees-e-mazkoor mein ilm ka lafz  
 masdar-e-muzaaf<sup>1</sup> hai, awwaleen ki taraf, jo fail hai pas maane y honge  
 ke jitna ilm pehle aur pichle logo'n ko tha aur hoga wo sab mujhe  
 haasil hai. Aur ye to zaahir hai ke ba-hukm

Aye Hamare Nabi Tu Keh Koi Bhi Aasmaan  
 Aur Zameen Waalo'n Mein Ilm-e-ghaib  
 Nahi Jaanta Siwaae Allah Ke.<sup>2</sup>

قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ  
 الْغَيْبَ إِلَّا اللَّهُ.

(Surah-an-Naml: 65)

Pehle, pichle kisi ko ilm ghaib nahi mila, pas ilm-e-awwaleen-o-  
 aakhireen se muraad yehi hai ke jitna ilm shariayt pehle pichlo'n ka hai  
 wo sab Paeghambar-e-Khuda ﷺ ko diya gaya.

<sup>1</sup> T: Wo ism jise izaafat ya nisbat di jaae [RKT]

<sup>2</sup> T: Urdu pdf mein Surah-an-Naml: 65 ki jagah ghalati se Suran-al-Jinn: 26-27 likha gaya tha,  
 jise is roman transliteration mein sahi kar diya gaya hai [RSB]

Agar is hadees mein Aap ﷺ ki ghaib-daani ka suboot ho to Quran ki aayaat-e-mazkoora aur Ahle Sunnat ke tamaam fuqaha aur mohaddiseen-o-auliya-e-kaamileen ﷺ ke sareeh khilaaf hoga. Alaawa iske Quran-sharif mein saaf irshad hai:

Aye Hamare Rasool Tu Unse Kehde Ke  
Mujhe Nahi Maaloom Ainda Ko Mujhe  
Kya-kya Umoor Pesh Aane Waale Hain Aur  
Tumhe'n Kya.

وَمَا أَدْرِى مَا يُفْعَلُ بِي وَلَا بِكُمْ  
(Surah-al-Ahqaa'f: 9)

Ye bhi ho sakta hai ke ilm-e-awwaleen-o-aakhireen se muraad wo waaqiaat aur haadisaat ho'n jo Quran-o-Hadees mein pehle aur pichle logo'n ke Huzoor ﷺ ne bayan farmaae hain jin ko ghaib-daani se kuch bhi taalluq nahi. Kyounke jitna kuch Allah ne batlaya uska to kisi ko bhi inkaar nahi. Inkaar to uska hai ke Aap ﷺ ya kisi aur Nabi ya Wali ko sab ashiya kai lm tha, jaesa ke aaj kal kaha jaata hai. Agar sirf usi qadr tha jo Allah ki taraf se batlaai gai thee'n jin ka zikr Quran-e-Majeed aur Ahadees-sharifa mein aata hai, jaesa guzishta aur aainda waaqiaat to iska koi munkir nahi. Is qism ki aur bhi ahadees hain jin se is amr ke saabit karne ki nakaam saee ki jaati hai ke huzoor-e-aqdas fidaahu Abi-o-ummi ﷺ ko ilm-e-ghaib tha, magar taajjub hai ke aese badeehi<sup>1</sup> amr ke bar-khilaaf koshish ki jaae jiske suboot ke liye Quran-o-Hadees, balke fuqaha ki muttafiqa tasrihaat<sup>2</sup> bhi maujood ho'n. 'الى الله المشتكى'<sup>3</sup>

<sup>1</sup> T: (تدبيری) Jis ke samajhne ya samjhaane mein ghaur-o-fikr na karna pade, yaqeeni, self-evident, apparent [RKT]

<sup>2</sup> T: (توضیح) Wazaahat, saraahat, tauzeeh [RKT]

<sup>3</sup> Ilm-e-ghaib ki bahes mein lafz-e-ilm par bhi ghaur karne se ye muaamala tae ho sakta hai kyounke maaqooli log ilm ki taareef 'الحاضر عند المدرك' se karte hain, yaane ilm wohi hai jo zehen mein maujood rahe. Ilm maane waale kehte hain: Ilm, yaane aesa malka\* hai jiske zariye juzi\*\* idrakaat\*\*\* ka husool ho sake. (Mukhtasar Maane Majidi: P18)

علم أى ملكة يقتدر بها على ادراكات جزئية.

\*T: Mahaarat, Hunar, Faham [FL]

\*\*T: (جُزْئِي) Tafseeli, chote-chote [RKT]

\*\*\*T: (إدراك) Khayal, tasawwur, salaahiyat, samajh-boojh [RKT]

Haashiya P8 mein hai:

(*khulaasa-e-matlab ye hai ke*) Ilm tabiyat ki us quwwat ka naam hai jisse tamaam masaael haasil ho sake'n. (Mukhtasar Maane Majidi: P18)

ملکة أى كيفية النفس تيمکن بها من معرفة جميع المسائل ليستحضر بها ما كان معلوما مخزونا ويستحصل ما كان مجهولا منها.

Zaahir hai ke Rasool Allah ﷺ ko ghaib ke mutaalliq ye sirf haasil na thi.

Kaha jaata hai ke Rasool Allah ﷺ ko ilm-e-ghaib wahbi tha, zaati na tha. Ye bhi sahih nahi hai, kyunke fatah Makkah ke baad Surah Tauba naazil hui hai us mein Allah Ta'ala farmata hai:

Aap Ke Ird-gird Kuch Araabi Munaafiq Hain, Ahle Madina Mein Bhi Log Nifaaq Par Ade Hue Hain, Aap Unko Nahi Jaante. (Surah Tauba: 101)

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ.

Sabse badh kar ye ke 10h ke maah Dhul Hajja mein Hajjat-ul-Wida ke mauqa par Makkah-sharif mein farmate hain:

Agar main pehle se wo baat jaanta jo baad mein jaani hai to qurbani ka jaanwar apne saath na laata. (Abu Dawood: H1797; Nasai: H2725)

لو استقبلت من امرى ما استدرت  
ماسقت الهدى.

Hajjat-ul-Wida se teen (3) mahine baad rehlat farmaai, phir maaloom nahi ke ilm-e-ghaib kis zamane mein Allah ki taraf se ataa kiya gaya. (Taqreez Ahmad)

## Istimdaad Bil-Ghair

Ahle Hadees ka mazha hai ke Allah ke siwa koi bhi daafe bala aur jaalib-e-nafa<sup>1</sup> nahi hai, yaane kisi haalat aur soorat mein bhi kisi makhlooq ko ye quwwat nahi ke hamare aade kaam sawaar de, ya bigde ko bana de, Allah Ta'ala ne apne Rasool-e-Paak ﷺ ko irshad farmaya hai:

Aye Hamare Rasool To Keh De Ke Main  
Tumhare Nafa-o-Nuqsaan Ka Ikhtiyaar  
Nahi Rakhta.<sup>2</sup> قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا ۝ (Surah-al-Jinn: 21)

Balk ek aur muqaam par farmaya:

Tu Keh De Ke Mujhe Apni Zaat Ke Liye Bhi  
Nafa Aur Nuqsaan Ka Ikhtiyaar Nahi,  
Magar Utna hi Jitna Allah Ne Chaaha. قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ ۝ (Surah-al-Aaraaf: 188)

Barabar jis tarah doosro'n ko mazarrat<sup>3</sup> aur takleef pohonchti aap ko bhi pohonchti thi. Khybar ke zeher ka qissa mashoor hai ke ek hi luqma khaane se akheer tak uski takleef rahi, aakhir intiqaal farmane ke waqt bhi usne apna asar dikhaya jisse tabiyat mein ek gona haraarath badh gai.

Aayat-e-Qurani:

Keh Deejiye Ke Main Tumhari Tarah Aadmi  
Hoo'n. قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ ۝ (Surah-al-Kahf: 110)

Isi maane par shaahid adl hai, is mein zara shak nahi ke tamaam makhlooq mein Hazrat Ahmad Mujtaba Muhammad Mustafa ﷺ afzal, akmal, balke Syed-ul-Kamlain hain, pas afzal-o-akmal ke haq mein jab Allah Ta'ala ne qatai faisla kar diya ke unko bhi hamare nafa-o-nuqsaan ka ikhtiyaar nahi diya gaya. Baaqi sab makhlooq to unse peeche balke un hi se faiziyaab hai, kya hi sach hai.

گو غوث و قطب و مقتدی ہے وہ بھی اسی دار کا ایک گدا ہے

<sup>1</sup> T: (جَالِبُ نَفْعٍ) Faaeda/nafa dene/laane waala [RSB]

<sup>2</sup> T: Urdu pdf mein Suran-al-Jinn: 21 ki jagah ghalati se Suran Saad: 21 likha gaya tha, jise is roman transliteration mein sahi kar diya gaya hai [RSB]

<sup>3</sup> T: (مَضَرَّتْ) Nuqsaan, khasaara [RKT]

Aap ﷺ ki zaat-e-sitooda-sifaat<sup>1</sup> mein jo wasf-e-kamaal na ho wo kisi doosre mein etiqaad ya talaash karna sareeh be-adabi aur saraasar gumraahi hai, pas usi ek hi aayat se mazmoon saaf hai ke kisi makhlooq ko taaqat aur ye qudrat nahi (na zaati, na wahbi) ke wo hamari kisi tarah mushkil-kushaai kar sake ya ham usse istimdaad-o-istiaanat kare'n jaesa ke 'لَا أَمْلِكُ لَكُمْ' waali aayat se ek aam qaaeda maaloom hota hai, isi tarah doosri aayat mein bhi bataur ek qaaeda kulliyya ke farmaya hai. Chunache irshad hai:

Tum Kisi Aesi Cheez Ko Mat Pukaara Karo      وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ ۚ فَإِنْ فَعَلْتَ فَإِنَّكَ إِذَا مِنْ  
Allah Ko Chod Kar Jo Na Tum Ko Nafa De      الظَّالِمِينَ ﴿١٣١﴾  
Sake Aur Na Nuqsaaan Par Qaadir Ho Agar  
Aesa Karoge To Tum Bhi Zaalim Ho Jaaoge.

(Surah Yunus: 106)

Pehli aayat ne ham ko ye bataya hai ke siwaae Allah ke koi bhi nahi jo ham ko nafa ya nuqsaaan de sake, kyonke jab Syed-ul-Ambiya ﷺ ko is amr par qudrat nahi jaesa ke aayaat-e-marqooma ka sareeh matlab hai to phir aur kisi ko kya yaara.

Doosri aayat ne ham ko ye sikhaya hai ke jo cheez ham ko nafa ya nuqsaaan dene par qaadir na ho, usse dua na kare'n, na kisi aade kaam mein usko pukaare'n, na istimdaad kare'n, pas daanaao'n ke liye mazmoon bilkul saaf hai.

Quran-sharif ka to koi paarah bilkul paara, balke tak is taaleem se khaali nahi, balke you'n maaloom hota hai ke Quran-e-Majeed ki gharz yehi hai ke makhlooq ke pukaarne se roka jaae, yehi maane hain:

Aye Hamare Maula! Ham Teri Hi Ibaadat      إِنَّكَ تَعْبُدُ وَإِنَّكَ تُسْتَعْبَدُ.  
Karte Hain.      (Surah-al-Fatiha: 4)

Aur har ek kaam ki anjaam-dahi mein tujh hi se madad chaahte hain.

Arab ke logo'n mein kai ek Hazrat Maseeh ﷺ ko pukaarte the, kai ek Hazrat Uzair ﷺ ko, kai ek deegar buzurgaan se duaee'n maangte the un sab ki tardeed aur tauheed ki taa'eed karne ko Allah Ta'ala ne apni sifaat-e-kaamila ka bayaan karke farmaya hai.

<sup>1</sup> T: (سُودَه صفات) Qaabil-e-taareef khusoosiyaat aur kirdaar waale [RSB]



Ye Allah Tumhara Parwardigaar Hai, Usi Ka Sab Mulk Aur Ikhtiyaar Hai Aur Allah Ke Siwa Jin Logo'n Ko Tum Pukaarte Ho Wo Zara Bhi Ikhtiyaar Aur Qudrat Nahi Rakhte, Agar Tum Unko Pukaaro To Tumhari Dua Nahi Sunenge Aur Agar Sune'n To Tumhari Faryaad-rasi Nahi Kar Sakte Aur Qiyaamat Ke Roz Tumhare Shirk Se Inkaar Kareng (ke ham ne unse na kaha than a ye log ham ko pukaarte the, balke shaetaan ke behkaane mein the) Aur Aap Ko Koi Bhi Allah Khabeer Jaesi Khabar Na Dega.

ذِكْرُ اللَّهِ رَبِّكُمْ لَهُ الْمُلْكُ وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ ﴿١٣﴾ إِنْ تَدْعُهُمْ لَا يَسْمَعُوا دَعَاءَكُمْ ۖ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ ۗ وَيَوْمَ الْقِيَامَةِ يَكْفُرُونَ بَشِرْكُمْ ۖ وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ ﴿١٤﴾

(Surah Faatir: 13-14)

Is aayat se maaloom hota hai ke jin buzurgo'n ko log pukaarte aur unse duaee'n maangte hain unko un duaao'n kai Im bhi nahi, chunache doosri aayat mein saaf mazkoor hai:

Jin Logo'n Ko Ye Log Pukaarte Hain Wo Unki Duaao'n Se Be-khabar Hain.

وَهُمْ عَنْ دَعَائِهِمْ غَفْلُونَ.  
(Surah-al-Ahqaaaf: 5)

Pas, aade waqt mein jo log peero'n, faqeero'n se imdaad chaahate hain ya dua karte hain Quran-o-Hadees ki roo se unka ye fe'l shirk hai, jo sareeh kalma-e-tauheed 'لا إله إلا الله' aur aayat 'إِلَّاكَ تَسْتَعِينُ' (Allah Ke Alaawa Koi Mustahiq-e-Ibaadat Nahi) ke khilaaf hai, go use saaf mazmoon ke liye jo kalma sharif 'لا إله إلا الله' hi ka tarjuma ho kisi baerooni shahaadat ya taa'eed ki haajat nahi. Taaham apne bhaiyo'n ki mazed tashaffi<sup>1</sup> ke liye fariqain ke mustanad buzurg, yaane Hazrat Mehboob-e-Subhani Makhdoom Jahaani Hazrat Shaikh Abdul Qadir Jilaani (قُدْسُ اللَّهِ سِرُّهُ الْعَزِيزِ) quddisallahu sirrahul aziz ke malfuzaat sharifa mein se chand kalimaat taiyyibaat naql karte hain.

Hazrat MausooF Fath-ul-Ghaib ke maqaala number: 42 mein farmate hain:

<sup>1</sup> T: (تَشَقَّى) Tasalli, qaraar, itmenaana, dil-jamee [RKT]

عن ابن عباس رضی اللہ عنہ قال بینا أنارذیف رسول اللہ صلی اللہ علیہ وسلم اذ قال یا غلام احفظ الله يحفظك، احفظ الله تجده أمامك، فإذا سألت فاسأل الله وإذا استعنت فاستعن بالله حف القلم بما هو كائن، ولو جهد العباد أن ينفعوك بشئ لم يقضه الله لك لم يقدرؤ عليه ولو جهد العباد أن يضروك بشئ لم يقضه الله عليك لم يقدرؤا (عليه) فان استطعت أن تعمل لله بالصدق في اليقين فاعمل وان لم تستطع فاصبر فان في الصبر على ماتكره خيراً كثيراً واعلم أن النصر مع الصبر والفرج مع الكرب، وان مع العسر يسراً<sup>1</sup>. فينبغي لكل مؤمن أن يجعل لهذا الحديث مرآة لقلبه وشعاره ودثاره وحديثه فيعمل به في جميع حركاته وسكناته حتى يسلم في الدنيا والآخرة ويجد العزة فيها برحمة الله عزوجل.

Ibne Abbas رضي الله عنه se rriwayat hai ke ek waqt jab ke main Aap ﷺ ke peeche sawaar tha, mujh se mukhatib ho kar Huzoor ﷺ ne farmaya: ‘Aye Beta! Tu Allah ke huqooq ki hifaazat kar, Allah teri hifaazat karega, tu Allah ke huqooq mehfooz rakh tu Allah ko apne saamne paawega, jiski tafseel ye hai ke jab tu sawaal kiya kare to Allah hi se sawaal kar aur jab tu madad chaahe to Allah hi se madad chaaha kar, jo kuch hona hai ho chuka hai, agar tamaam makhlooq tujhe kuch faaeda pohonchana chaahe jo Allah ne tere liye muqaddar na kiya ho to kabhi qudrat na paa sake aur agar tamaam makhlooq tujhe kisi qism ka zarar pohonchane ka irada kare, jo Allah ne tere haq mein muqaddar na kiya ho to kabhi na pohoncha sake. Pas agar tu kar sake ke sacchaai aur yaqeen ke saath Allah ke liye amal kare to kar aur agar amal ki taaqat nahi to takleefo’n par sabr kiya kar. Kyounke (nagwaaar cheezo’n par) sabr-o-istiqlaal mein bhi bahut si bhalaai hai aur tu yaqeen kar ke Allah ki madad sabr ke saath hai aur kashaaish pareshani se muttasil hai aur tangi ke saath aasaani hai’. (Is hadees ke baad Hazrat Piraan-e-peer farmate hain) Pas har musalman ko chaahiye ke is hadees ko apne dil ka aaina aur apne jism ka androoi aur baerooni libaas banaae aur apni hare k baat mein usi ko pesh-e-nazar rakhe aur apni tamaam harakaat-o-sakanaat mein usi par amal kare (ke Allah ke siwa kisi makhlooq se istimdaad aur istiaanat na kare, na kisi

<sup>1</sup> Is hadees ko Tirmizi ne apni Sunan: H2518 mein. Ahmad bin Hambal ne apni Musnad: H2537 mein, Haakim ne Mustadrak: V3 P624 mein riwayat kiya hai, ye hadees sahih hai. Dekhiye Al-Jaame-us-Sagheer: 5957

se ummeed-e-nafa-o-nuqsaan ki rakhe) taake duniya-o-aakhirat mein salaamati se rahe aur Allah ki rahmat se (us mein) izzat paawe.

Ghar is masla mein Ahle Hadees ka mazhab wohi hai jo Hazrat Shaikh Fariduddin Attaar رحمہ اللہ ne farmaya hai:

Musibat mein kisi shakhs se madad na maang is liye ke Allah ke siwa koi faryaad-ras nahi hai. Aye bete! Allah ke siwa jo kisi ko puaakre to duniya mein usse ziyaada gumrah kaun hai.

در بار یاری نخواه از هیچ کس زان کہ نبود جز خدا فریاد رس  
غیر حق را ہر خواند اے پسر کیست دارد دنیا و گمراہ تر

Haa'n hamara ye bhi mazhab hai ke zinda nek bando'n ki dua se faaeda ho sakta hai, ahadees to is baare mein bahut si waarid hain jin ka mazmoon sareeh hai ke Sahaba Ikraam رضی اللہ عنہم Aap ﷺ ki hayaat mein aap se dua ke taalib hote the aur aap hasb-e-mansha unke liye dua farmate. Quran-sharif mein bhi ye ishaara ba-jamaal paaya jaata hai ke Allah Ta'ala nek bando'n ki duaae'n ba-nisbat doosre logo'n ke jald-tar qubool fermata hai, magar dua ka qubool karna bhi Allah Ta'ala hi ke ikhtiyaar mein hai. Aur qubool karke faaeda pohonchana bhi usi ke qabza-e-qudrat mein hai. Mukhtasar ye ke is masla mein hamara maslak ye hai.

Khuda farma chuka quraan ke andar  
Mere mohtaaj hain peer-o-payambar  
Nahi taaqat siwa mere kisi mein  
Ke kaam aawe tumhari Bekasi mein.

خدا فرما چکا قرآن کے اندر  
میرے محتاج ہیں پیر و پیغمبر  
نہیں طاقت سوا میرے کسی میں  
کہ کام آوے تمہاری بے کسی میں

Isi liye kisi buzurg ko mukhaatib karke you'n kehna:

Imdaad kar, imdaad kar, mujhe gham ki qaid se azaad kar. Aye Shaikh Abdul Qadir mujhe deen-o-duniya mein shaad<sup>1</sup> kar.

امداد کن امداد کن از بند غم آزاد کن  
درد دین و دنیا شاد کن یا شیخ عبد القادر

Hamara ye tareeq nahi, kyouнке Quran-o-Hadees mein ghairo'n se aesi aarzu karne ko shirk kaha gaya hai, jiska bayaan oopar ho chuka hai.

<sup>1</sup> T: (شاد) Khush, masroor [RKT]

Agar ghar mein koi shakhs hai to ek harf  
hi kaafi hai.

در خانہ اگر کسی ست یک حرف بس ست

Ye teeno maslo'n (Tauheed, Ilm-e-ghaib, Istimdaad bil-ghair) ko go  
ham ne kisi maslahat se alag-alag bayan kiya hai, magar haqiqat mein  
ye teeno masle tauheed mein mundaraj<sup>1</sup> hain aur kalma-sharif ' لا اله الا الله  
ka mafhoom hain.

Pas samajh le aur un logo'n mein se na ho  
jaa jo jaate hain aur be-ilmo'n ki paerawi  
karte hain.

فافهم ولا تكن من الذين يعلمون  
ويتبعون الذين لا يعلمون.

Aur Allah Ta'ala ne farmaya<sup>2</sup>:

... Aur Allah Ta'ala Ne Farmaya Hai Ke Tum  
Dono Un Logo'n Ki Raah Par Na Chalna Jin  
Ko Ilm Nahi.

وَلَا تَتَّبِعَنَّ سَبِيلَ الَّذِينَ لَا يَعْلَمُونَ.  
(Surah Yunus: 89)

Yehi masaael hain jin ki wajah se Ahle Hadees ko wahaabi waghaera  
kaha jaata hai, jaesa ke Imam Shafai رحمہ اللہ ko ahle baet ki mohabbat-e-  
shadeed ki wajah se baaz juhhaal<sup>3</sup> raafzi kehte the, jin ke jawaab mein  
Imam mausoof ne farmaya tha:

Agar rafz ahle baet Rasool ﷺ ki mohabbat  
hi ka naam hai to jinno! Aur insaano! Tum  
gawaah raho ke main raafzi hoo'n.

ان كان رفضاً حب آل محمد  
فليشهد الثقلان اني رافض.

Isi tarah Ahle Hadees bhi imam mausoof ke sher mein thoda shia  
aqaaed tasarruf<sup>4</sup> karke is laqb ki nisbat apna izhaar-e-raae<sup>5</sup> karte hain.

Agar Tauheed-e-Ilaahi se aadmi wahaabi  
banta hai to jinno! Aur insaano! Tum  
gawaah raho ke main wahaabi hoo'n.

ان كان توحيد الاله توها  
فليشهد الثقلان اني واهبي.

<sup>1</sup> T: (مُنْدَرَج) Darj-shuda, likha hua, shaamil, daakhil [RKT]

<sup>2</sup> T: Urdu pdf mein yehi cheez arbi mein likhi hui thi 'وقد قال الله تعالى', padhne mein aasaani ke  
liye is roman pdf mein iska urdu tarjuma likha gaya hai. [RSB]

<sup>3</sup> T: (جُهَّال) Jaahil ki jamaa [RKT]

<sup>4</sup> T: (تَصَرُّف) Istemaal, ikhtiyaar, dast-andaazi, radd-o-badal, Ikhteyaar, sovereignty or control  
[RKT]

<sup>5</sup> T: (إِظْهَارِ رَأْي) Raae ka izhaar [RKT]

## Khilaafat-e-Raashida

Ahle Hadees ka mazhab hai ke khilaafat-e-raashida haq par hai, yaane Hazrat Abu Bakr Siddiq رضي الله عنه, Hazrat Umar Farooq رضي الله عنه, Hazrat Usman Zunooraan رضي الله عنه, Hazrat Ali Murtaza رضي الله عنه Khulafa-e-Raashideen the. Unki itaayat ba-moojib<sup>1</sup> shariat sab par laazim thi, kyonke khilaafat-e-raashida ke maane niyaabat-e-nubuwwat<sup>2</sup> ke hain. Hazrat Abu Bakr Siddiq رضي الله عنه ko Huzoor ﷺ ne apni zindagi hi mein apna naaeb banaya tha, marz-ul-maut mein Siddiq-e-Akbar ko imam muqarrar kiya, halaanke Ayesha Siddiqa رضي الله عنها bint-e-Abu Bakr رضي الله عنه ne (ye soch kar ke kahee'n Hazrat ﷺ intiqaal farma gae to mere baap ki nisbat logo'n ka gumaan badd na ho ke aesa imaamat par khada hua ke Aap ﷺ jaabar<sup>3</sup> na ho sake), arz kiya Hazrat! Abu Bakr bade raqeeq-ul-qalb<sup>4</sup> hain, wo aap ki jagah par imaamat nahi kara sakenge, Aap Umar Farooq رضي الله عنه ko imam bana dejiye. Magar aap ne ek na suni, balke nihayat khafgi se farmaya:

Tum waesi hi aurate'n ho jo Yusuf عليه السلام ko  
behkaati thee'n. انتن صوحب يوسف.

(Bukhari: Kitab-ul-Azaan: H664, H679, H3384; Tirmizi: Kitab-ul-Manaaqib: H3918; Muwatta Imam Maalik: Kitab Qasr as-Salaah fis-Safr: V1 P110; Musnad Ahmad: V6 P96, 109, 202, 210, 224, 229, 270 mein Ayesha (raziallahu ta'ala anha) se riwayat kiya hai)

Yaane, Jin aurato'n ko Zulaikha ne daawat mein bulaya tha aur unho'n ne Ysuuf عليه السلام ko Zulaikha ki taraf najaaez maelaan<sup>5</sup> karne ki raghbat<sup>6</sup> deen-e-islam thi, usi tarah mujhko ek najaaez kaam ki raghbat deti ho ke main Abu Bakr رضي الله عنه ke hote hue kisi doosre ko mansab-e-imaamat par maamoor karu'n.

Chunache Siddiq-e-Akbar رضي الله عنه baraabar namaz padhate rahe aakhir Sarwar-e-Aalam ﷺ ke intiqaal-pur-malaal ke baad Hazrat Abu Bakr Siddiq رضي الله عنه ko sab ne khalifa maan liya, itna bil-ijmaal<sup>7</sup> waaqia to sunni,

<sup>1</sup> T: (بِه مَوْجِب) Kisi amr/kaam/hukm ke mutaabiq, muwaafiq, in accordance with [RKT]

<sup>2</sup> T: (نِيَابَت) Naaeb hona, khilaafat, qaaem-muqaami [RKT]

<sup>3</sup> T: Wo marz jis mein Aap ﷺ ki wafaat hui [RSB]

<sup>4</sup> T: (رَقِيقُ الْقَلْب) Jis ka dil jald bhar jaae, taras khaane waala, rahem-dil [RKT]

<sup>5</sup> T: (مِيلَان) Raghat, jhukaao, tawajjo, iltifaat [RKT]

<sup>6</sup> T: (رَغْبَت) Kisi cheez ki taraf tabiyyat ka jhukaao, khwahish ya mailaan, rujhaan, tawajjo [RKT]

<sup>7</sup> T: (بِالْإِجْمَال) Mukhtasar tariqa se, majmui, briefly, collectively [RKT]

shia dono giroho'n mein muttafiqa<sup>1</sup> hai.

Ek hadees, jo khaas Ahle Sunnat ki riwayat se hai, is amr ka qatai faisla karti hai jis mein Aap ﷺ ne marz-ul-maut mein Hazrat Ayesha Siddiqah (رضي الله عنها) ko farmaya tha:

Hazrat Ayesha Siddiqah (رضي الله عنها) se riwayat hai unho'n ne bayan kiya ke Rasool Allah ﷺ ne mujh se apne marz-e-maut mein farmaya apne baap Abu Bakr aur bhai Abdur Rahman ko bula, ke main khilafat ka faisla likh doo'n, aesa na ho ke mere baad koi tamanna kare aur kehne lage ke main khilaafat ka (ziyaada) haqdaar hoo'n, halaanke Allah ko aur sab momino ko Abu Bakr ke siwa koi bhi manzoor na hoga.

عن عائشة رضي الله عنها قالت  
قال لي رسول الله صلى الله عليه  
وسلم في مرضه ادعى لي أبا بكر  
وأخاك حتى اكتب كتاباً فاني  
أخاف أن يتمنى متمن ويقول  
قائل أنا أولى ويأبى الله والمؤمنون  
الأبا بكر.

(Muslim: Kitab Fazaaal us Sahaaba: V7 P110; Musnad Ahmad: V6 P24, 47, 106, 144)

Is hadees se na sirf khilaafat-e-siddiqia ka faisla hota hai balke us mashoor masla-e-qirtaas ka bhi tasfiya<sup>2</sup> hota hai jo Aap ﷺ ke qalam-o-dawaat talab karne par Sahaba ke inkaar-o-iqraar ka mashoor hai, jiski tafseel ye hai ke Aap ﷺ ne marz-ul-maut mein farmaya tha qalam-o-dawaat mangao main tum ko kuch likh doo'n, mere baad jhagda na ho. Us par Sahaba ka baa'e'n-khayaal<sup>3</sup> ikhtilaaf raha ke Huzoor ﷺ ko bimaari mein takleef hogi aakhir aap khilaafat ki baabat hi kuch likhwaenge arz kiya: 'حسبنا كتاب الله' 'Ham ko shariyat-e-Ilaahiya kaafi hai'. Kya zaroor hai ke Huzoor ﷺ ko aesi takleef mein aur takleef badha de'n.

Is daleel ke pesh karne waale Hazrat Farooq (رضي الله عنه) the jin ki quwwat-e-istidlaal sab ko musallam<sup>4</sup> thi, chunache aksar ne unse is raae mein ittifaaq kiya aur Aap ﷺ ko aese waqt mein takleef deni pasand na ki. Aap ﷺ ne bhi maamooli izhaar-e-ranj karke jaese umooman kisi

<sup>1</sup> T: (مُتَّفِقَهُ) Jis par ittifaaq ho, ittifaaq kiya hua, unanimous [RKT]

<sup>2</sup> T: (تَضَمُّنُهُ) (Muaamale ki) safaai, faisla, sulah, samjhauta [RKT]

<sup>3</sup> T: (بلين خيال) (Baleen Khial)

<sup>4</sup> T: Poora, kaamil, durust, tasleem kiya gaya [FL]

hamdard buzurg ko aese mauqe par hota hai unko utha diya aur farmaya ke main us waqt jis shughal mein hoo'n tumhare shughal se kaheen behtar hai.

Is waaqia par fariqain (shia-o-sunni) ki raa'e'n aur taujeehe'n<sup>1</sup> mukhtalif hain. Shia kehte hain ke mazmoon us thereer ka jo Aap ﷺ ne likhni chaahi thi Khilaafat-e-Ali ﷺ ki wasiyyat thi, yehi wajah hai ke Umar ﷺ ne us baab mein muzaahamat<sup>2</sup> ki. Ahle Sunnat ka qaul hai ke Aap ﷺ agar likhte to Hazrat Abu Bakr Siddiq ﷺ ki khilaafat likhte, magar aap ne likhne ko zaroori na samjha, kyonke aap bataur-e-peshgoi ke farma chuke the ke:

Allah aur momino ko siwa Abu Bakr Siddiq ﷺ ياأبي الله والمؤمنون إلاأبا بكر. ke koi pasand na hoga.

Isi wajah se Ayesha Siddiqah ﷺ ko Abu Bakr ﷺ ke bulane ki baabat irshad karke khamosh rahe aur usi wajah se us waqt bhi sukoot ikhtiyaar kiya.

Ye hadees Ahle Sunnat ke liye ek qawi daleel hai ke khilaafat-e-siddiqi manzoor-e-nabawi hai. Neez masla-e-qirtaas ki baabat sareeh tasfiya hai ke Huzoor ﷺ wohi baat likhte jiske likhne ki khwaahish pehle zaahir farma chuke the ke Abu Bakr Siddiq ﷺ ko khalifa banana.

Khaas shia ke tarz par bhi iska jawaab ho sakta hai ke baqaul unke Aap ﷺ khilaafat-e-Ali ﷺ ke pohonchane par maamoor<sup>3</sup> the aur baqaul unke, aayat:

Jo Kuch Tujh Ko Allah Ki Taraf Se Hukm پہنچے گا اُنہوں نے اِلیکے سے رُزگ. (Surah-al-Maaida: 67)  
Pohoncha Hai Pohoncha De.

In hi maane ke liye naazil hui thi ke khilaafat-e-Ali ki baabat jo tujhe hukm diya gaya hai wo logo'n ko pohoncha de agar toone na pohonchaya to goya toone nubuwwat ki tableegh na ki, phir kya wajah hai ke Hazrat Umar ﷺ ke rokne se Huzoor ﷺ aese bade zaroori kaam

<sup>1</sup> T: (تَوْجِيه) Sabab, illat, daleel, wajah bayaan karna [RKT]

<sup>2</sup> T: (مُزَاحَمَت) Rokne ka amal, rok-tok, rukaawat, resistance [RKT]

<sup>3</sup> T: (مَعْمُور) Bhara hua, labrez [RKT]

se jiska irshad janab Baari Ta'ala se pohoncha hua tha, jiske na karne par tamaam nubuwwat ki tableegh kal-adm hoti thi, aap ne likhwane mein tasaahul<sup>1</sup> farmaya. Agar us mauqa par Hazrat Umar رضي الله عنه ki mukhalifat maane<sup>2</sup> thi to sulah-hudaibiya ke mauqa par bhi to Hazrat Umar رضي الله عنه hi sulah ke mukhaalif the, balke bade zor se us mukhalifat ko nek-niyyati se zaahir karte the aur phaelaate the, magar us naazul mauqa par jahan ek taraf kuffaar ka hujoom hai aur doosri taraf khud Sahabi bhi ranjoor-dil<sup>3</sup> baethe hain, Umar رضي الله عنه ki mukhalifat ki kuch parwah na hui, to us mauqa par jab ke tamaam haazireen khuddaam hain, ahle baet sab haazir hain, Umar رضي الله عنه ka is qadr asar hua ke Hukm-e-Ilaahi ki tableegh se khamosh ho gae, hamare khayaal mein aesa gumaan shaan-e-nubuwwat mein badgumaani paeda karne ka moojib hai.

Shiyyo'n ki taraf se is daawa par ke Hazrat Ali Karramallah Wajhahu ki baabat<sup>4</sup> Huzoor عليه السلام ne khilafat ki wasiyyat farmai thi, ek hadees pesh ki jaati hai jiska mazmoon ye hai ke Huzoor عليه السلام ne farmaya:

Jiska main maula hoo'n Ali bhi uska maula hai. من كنت مولاه فعلي مولاه.

(Tirmizi: Kitab-ul-Manaaqib: H3979; Musnad Ahmad: V5 P347, 350, 358, 361; Musnad Bazaar: H2533; Kitab-ush-Shariah lil Aajiri: H1513 Bareeda Aslami se riwayat kiya hai.

Allama Albani ne Silsilah Ahadees us Sahiha: H1750 mein sahih qaraar diya hai)

Choonke Aap عليه السلام sab imandaaro'n ke maula<sup>5</sup> hain, is liye Hazrat Ali رضي الله عنه bhi sab ke maula hain aur maula ke maane haakim aur ameer ke bataate hain. Isi hadees ka tatimma wo alfaaz hain jo Farooq-e-Azam رضي الله عنه ki taraf se riwayat kiye jaate hain ke farman-e-nabawi 'من كنت مولاه ...' ke alfaaz sun kar unho'n ne kaha tha:

Aye Abul Hasan Ali Murtaza tujhe mubaarak ho ke tum era aur har imandaar (mard-o-aurat) ka maula ho chuka. يخ بخ يا أبا الحسن أصبحت مولائي و مولى كل مؤمن و ممنة.

<sup>1</sup> T: (تسافل) Ghafat, be-parwaai, susti [RKT]

<sup>2</sup> T: (مانع) Manaa karne waala, rokne waala, rukaawat daalne waala [RKT]

<sup>3</sup> T: (رنجور دل) Ghamzada aur dukh se bhara hua dil [RSB]

<sup>4</sup> T: Baare mein [RKT]

<sup>5</sup> T: (مولا) Aaq, maalik, sultan, shahinshah, haakim [RKT]



Lekin baghaur dekha jaae to isse shiyyo'n ka mudda-a<sup>1</sup> saabit nahi hota ke Hazrat Ali رضي الله عنه ko hi haq-e-khilaafat tha aur Hazrat Abu Bakr Siddiq رضي الله عنه aur Umar Farooq رضي الله عنه waghaera ne khilaafat-e-Ali رضي الله عنه ko maazAllah zulm<sup>2</sup> se ghasab kiya, jiski wajah se moored itaab-e-Ilaahi ho gae waghaera waghaera. Kyounke is hadees mein jo maula ka lafz hai jis par saara madaar hai uske maand dost aur khaalis mehboob ke hain. Chunache Aap ﷺ ne khaas apni zaat-e-sitooda<sup>3</sup> sifaat ki nisbat bhi farmaya hua hai:

Jab tak main sab cheezo'n se ziyaada لا يرمن أحدكم حتى أكون أحب  
mehboob na hoo'n aur mujhe tum apni إليه من ولده ووالده والناس  
aulaad aur maa-baap aur tamaam jahaan أجمعين.  
ke logo'n se ziyaada pyaara na samjhoge  
musalman na hoge.

(Bukhari: Kitab-ul-Imaan: H15; Muslim: Kitab-ul-Imaan: H44 mein Anas se riwayat kiya hai)

Neez usi hadees 'من كنت مولاه ... الخ' ke akheer mein ba-riwayat Imam Ahmad (Musnad Ahmad: V4 P281); Sunan Ibne Majah: H116); Ash-Shariah lil Aajiri: 1524 mein Baraa bin Aazib se riwayat kiya aur Musnad Abu Yaala; Mojam Sagheer lit Tabarani: P33; Mojam Ausat: H2442; Ash-Shariah lil Aajiri: H1525 Anas bin Maalik رضي الله عنه se riwayat kiya hai)

Abu Yaala aur Tabarani ke ye alfaaz hain 'اللهم وال من والاه وعاد من عاداه' yaane Huzoor ﷺ ne baad farmane mein 'من كنت مولاه ... الخ' ke ye farmaya ke aye Allah jo Ali رضي الله عنه se mohabbat kare usse to mohabbat kar aur jo usse

<sup>1</sup> T: (مُدَّةَا) Wo cheez jis par daawa ho, maqsad, gharz [RKT]

<sup>2</sup> Isi niyyat se shia waaz-o-nasihat ki majaalis mein aur dua karne se pehle umooman baad ham-o-salaat ke, agar khaalis shiyyo'n ki majlis ho to sareeh taur par ashaab-e-salaasa (Abu Bakr, Umar, Usman رضي الله عنهم) par laanat karte hain aur agar majlis mili-juli ho to 'لعنة الله على الظالمين' (zaalimo'n par Allah ki laanat) kaha karte hain, jisse muraad unki ba-zom-e-khud ashaab-e-salaasa hote hain.

Ahle Sunnat ko aesi laanate'n sunne se sakht ranj hota hai, magar ek hadees unko tasalli de rahi hai, jiska mazmoon ye hai ke jo koi kisi par laanat karta hai agar wo laanat ka haqdaar nahi hota to wohi laanat, laanat karne waale par waarid hoti hai. Haa'n agar koi hamara sunni bhai kisi majlis mein shia se ye kalma sun kar naaraaz hota ho to wo bhi aahista se usi wazan ka 'لعنة' 'الله على الكاذبين' 'laanatullah alal kaazibeen'\* keh sakta hai.

Aewaz-o-muaawaza shikwa nahi rakhta hai aur maaf عوض معاوضہ گلہ ندارد... در غفولز تیسیت کے در انتقام نیست.  
kar dene mein aesi lazzat hai jo intiqam mein nahi hai.

\*T: Jhooto'n par Allah ki laanat [RSB]

<sup>3</sup> T: (ذَاتِ سِتْوَدَه) Jis ki taareef ki jaae, jis ki hamd-o-sana ki jaae [RKT]

adaawat rakhe to bhi usse dushmani kar aur usko mabghooz rakh.

Isse saaf samjha jaata hai ke Aap ﷺ ne khilaafat-e-Ali ﷺ ke mutaalliq wasiyyat na farmaai thi, balke ikhlaas aur mohabbat ke mutaalliq thi jo ham ko bhi manzoor hai kyoumke mawalaat ke muqaabla mein aap ne muadaat ka lafz farmaya hai pas jo us muqaabla ka mafhoom hai wo sirf usi qadr hai ke Hazrat Ali karrama-llahu wajhah ﷺ se adaawat rakhne waale Allah Ta'ala ke nazdeek mabghooz hain jis par hamara bhi saad hai.

Isse badh kar qawi-qarina<sup>1</sup> balke daleel in maane ki ke Aap ﷺ ki muraad in alfaaz se sirf wasiyyat mohabbat thin a wasiyyat khilaaf, waaqia baeat Abu Bakr Siddiq ﷺ hai jiski tafseel ye hai ke Rasool Allah ﷺ ke intiqaal farmate hi ansaar-e-madina ne ek alag majlis munaqqid karke ameer banana ki tajweez ki, jis par Abu Bakr Siddiq aur Umar Farooq ﷺ ye khabar sunte hi ma'-Abu Obaida Ameen-e-Ummat ﷺ ke wahan bar-sar-e-mauqa pohonche. Dekha ke mubaahasa garam<sup>3</sup> hai, ansaar ka iraada hai ke ahle madina mein se ameer muqarrar ho, un saahibo'n ke sawaal-o-jawaab karne karaane par aakhir unho'n ne ye bhi kaha ke 'منا أمير ومنكم أمير' yaane ek ameer ham mein se ho aur ek ameer tum mein se, jis par Hazrat Abu Bakr Siddiq ﷺ ne hadees-e-nabawi pesh ki 'الأمة من قريش' yaane 'Imaat<sup>4</sup> aur imaamat quraish hi mein hai', Jab sab ansaar ke roo-ba-roo Hazrat Abu Bakr Siddiq ﷺ ne ye daleel pesh ki to kisi ko usse inkaar ki jurat na hui, aakhir-kaar faisla ye hua ke Hazrat Abu Bakr Siddiq ﷺ khalifa muqarrar ho gae, ab sawaal ye hai ke jis tarah Hazrat Abu Bakr Siddiq ﷺ ne ansaar ke muqaabla par hadees pesh karke unke daawa ko toda isi tarah kisi sahabi ne ansaar se ya muhajireen se, balke ahle baet mein se ye hadees kyoum na pesh ki, ke aap younhi khalifa banaae gae hain, halaanke Aap ﷺ ne Hazrat Ali Murtaza ﷺ ke liye wasiyyat aur taakeed farmaai hui hai aur aap dono (Abu Bakr-o-Umar ﷺ) saahibo'n ne Ali ﷺ

<sup>1</sup> T: (قوى قرينه) Mazboot daleel [RSB]

<sup>2</sup> T: Mere maa-baap aap par qurbaan [RSB]

<sup>3</sup> T: Pur-josh, joshili bahes [RSB]

<sup>4</sup> T: (امارت) Hukoomat, sardaari [RKT]

se baeat khilafat Hazrat ﷺ ki zindagi mein ki hui hai, balke mubarakbadiyaa'n bhi di hui hain, phir aap ka kya mansab hai ke aap khilafat ke muddai ho'n aur to aur, aimma ahle baet aur khandaan-e-bani haashim ne bhi is daleel ko kyon nahi pesh kiya, halaanke aesi qawi daleel thi ke is daleel ke saamne kisi ki choo-o-charaa chal hi na sakti, kyonke hazaaro aadmi iske gawaah maujood the. Lekin jab Hazrat Ali Murtaza ﷺ aur deegar aimma-e-huda aur khandaan-e-bani haashim, balke muhajireen-o-ansaar mein se kisi ne ye hadees aur waaqia-e-ghadeer ko Abu Bakr Siddiq ﷺ ki khilafat ke khilaaf, balke baad khilaafat-e-siddiqi ke Umar Farooq ﷺ ki khilafat ke waqt, balke baad-azaa'n<sup>1</sup> Hazrat Usman ﷺ ki khilafat ke waqt bhi pesh na kiya, jabke koi amr<sup>2</sup> mushkil na tha, sirf Abdur Rahman bin Auf ki raae par faisla mauqoof<sup>3</sup> tha aur bilkul alag dar-un-nadwa (committee ghar) mein sirf teeno saahib (Abdur Rahman, Usman, Ali ﷺ) baethe hue the. Is hadees ka pesh karna kya mushkil tha, pas jab ke kisi ne bhi is hadees se istidlaal nahi kiya, na kisi apne ne, na begaane ne, muhajireen ne, na ansaar ne, balke na khud Ali Murtaza ﷺ ne. To maaloom hua ka sab Sahaba ma' ahle baet ﷺ is hadees 'من كنت مولاہ' se yehi maane samajhte the jo ham ne bayan kiye, na wo jo shiyyo'n ka gumaan hai.

Isi mukhtasar taqirir se shiyyo'n ki kul riwayato'n ka jawaab ho sakta hai jo is masla ke mutaalliq pesh kiya karte hain jin mein se baaz mein Hazrat Ali ﷺ ki nisbat Ameer-ul-Momineen ka lafz bhi aata hai, kyonke is daleel se maaloom hota hai key a to wo riwayaat ghalat hain, ya ma-awwal<sup>4</sup>, isi taqreer se Hazrat Umar Farooq, Usman-zun-Nurain, Hazrat Ali ﷺ ki khilaafat ka suboot milta hai, kyonke khilaafat ka madaa isi baat par hai ke riaaya mein se sulaha<sup>5</sup> log khalifa ko muntakhab kare'n, ya khud khalifa apne naaib ko muntakhab kar jaae aur baad uske log usse baeat kar le'n. Chunache Hazrat Umar Farooq

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<sup>1</sup> T: (تَغْدِ اَزَان) Iske baad [RKT]

<sup>2</sup> T: (أَمْر) Maamla, masla, baat, hukum [RKT]

<sup>3</sup> T: (مَوْقُوف) Munhasir [RKT]

<sup>4</sup> T: مَأْوِل

<sup>5</sup> T: Nek, muttaqi, parhezgaar log [RKT]

ﷺ ko khalifa-e-awwal ne intikhaab kiya aur sab logo'n ne manzoor kiya tha aur baaqi dono riaaya ke intikhaab se khalifa hue, magar choonke asal bahes sunni-o-shia sirf is amr par hai ke Hazrat Ali ﷺ hi ka haq-e-khilafat tha, jo Abu Bakr ﷺ waghaera ne maazAllah ghasab kiya, ya Abu Bakr Siddiq ﷺ bhi khalifa-e-barhaq the, is waaste ham ne is jagah mukhtasar taur se is amr par bahes ki hai ke Hazrat Ali ﷺ khalifa-bila-fasl na the, balke jo kuch hua yehi haq tha.

Is daawa par sunni dalaail ke alaawa shiyyo'n ki riwayaat bhi muaiyyad<sup>1</sup> hain, shiyyo'n ki mustanad aur motabar kitaab 'Nahj-ul-Balaagha' mein Hazrat Ali krrama-Ilahu wajhah ka qaul manqool hai jo shia-o-sunni ki nazaa<sup>2</sup> mein qaul-e-faisal hai.

Hazrat Mamdooh Ameer Muawiya ko ek khat mein tehreer farmate hain:

Mujh se us qaum ne baeat ki hai jis mein Hazrat Abu Bakr, Umar, aur Usman ﷺ se baeat kit hi. Isi shart par ki hai jis shart par unse kisi thi pas ahle baet kisi haazir ko alag rehne aur kisi ghayab ko radd karne ka ikhtiyaar nahi aur shoora (council) to muhajireen aur ansaar ka hai, agar ye log kisi shakhs par jama ho kar usko Imam bana de'n to wo Allah ke nazdeek bhi pasandida hoga phir agar unke hukm se koi shakhs taane ya bidat se sartaabi karega to usko wo us taraf pherenge jahan se wo nikla hoga (yaane deen ki taraf) agar wo inkaar kare to musalmano ke khilaaf rawaish par chalne par isse ladenge aur jidhar wo jaaega Allah bhi usko udhar hi pher dega.

انه بايعنى القوم الذين بايعوا  
أبا بكر و عمر و عثمان على  
مابايعوهم عليه فلم يكن للشاهد  
أن يختار ولا للغائب أن يرد، وإنما  
الشورى للمهاجرين والأنصار فان  
اجتمعوا على رجل وسموه اماما  
كان ذلك رضى فان خرج من  
أمرهم خارج بطعن أو بدعة ردوه  
الى ماخرج منه فان أبى قاتلوه  
على اتباعه غير سبيل المؤمنين  
وولاه الله ماتولى.

(Nahj-ul-Balaagha: V2 P7)

<sup>1</sup> T: (مُؤَيَّد) Jis ki taa'eed ki jaae, jis ki himaayat ki jaae [RKT]

<sup>2</sup> T: Ikhtilaaf, takraar [Urdu]

Ye riwayat saaf batla rahi hai ke Hazrat Ali ؑ bhi khilaafat ka masla shoora se mutaalliq jaante the aur apni khilaafat ko ashaab-e-salaasa (Abu Bakr-o-Umar-o-Uzman ؓ) ki khilaafat jaesi samajhte the, baghaur dekha jaae to ye riwayat is masla ki baabat saaf faisla deti hai magar dekhne ko chashm-e-beena<sup>1</sup> aur sunne ko goshwa (khula hua kaan) hone chaahiye'n.<sup>2</sup> <sup>3</sup>والله الهادى

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<sup>1</sup> T: (چشمِ بینا) Dekhne waali aankh, saahib-e-baseerat aankh [RKT]

<sup>2</sup> ... Masla-e-khilaafat mein hamara ek risaala mustaqil bhi hai jiska naam Khilafat-e-Muhammadiya hai (منه)

<sup>3</sup> T: Wallahul Haadi, Aur Allah hi hidaayat dene waala hai [RSB]

Ahle Hadees ka mazhab hai ke Ambiya ﷺ ki wiraasat unki aulaad aur deegar wurasa ki taraf muntaqil nahi hoti, balke misl sadqa aur waqf maal ke hoti hai, ye masla khilaafat ke masla ke baad sunniyo'n aur shiyyo'n mein maarakat-ul-aara hai, magar ham Allah ke fazl se usko aesi umdagi se hal karenge ke baayad-o-shaayad<sup>1</sup>.

Hamare nazdeek shiyyo'n ne apni kitaabo'n aur riwayat-o'n ki bhi parwaah nahi ki aur naahaq is masla ki aad mein Sahaba Ikraam ﷺ se bad-gumaan ho gae, kuch to khilaafat ki wajah se, kuch is masla ki panaah mein, ye log jumla ashaab ko umooman aur Siddiq ﷺ (ke dushmano) ko khusoosan aese alfaaz aur alqaab se yaad kiya karte hain ke kisi imandaar ko to kya kisi bhale aadmi ke bhi shayaan-e-shaan na ho'n. Khair un alfaaz ko dohrana ya unka ewaz lena to hamare risaala ke mauzoo se ajnabi hai. Ham nahi chaahte ke hamare risaale ke naazireen mein se kisi ek ki bhi hamare tarz-e-mazmoon se dil-aazaari ho, is liye ham apne bhaiyyo'n ke zulm ka izhaar nahi karte, is masla mein choonke hamara rooe-sukhan<sup>2</sup>-e-khaas shiyyo'n se hai is liye ham ek riwayat apni aur ek-do riwayat-o'n unki bayan karenge.

Hamari riwayat is daawa par Sahih Bukhari ki hadees hai jiska mazmoon ye hai:

Abu Bakr ﷺ ne kaha ke maine suna: Aap قال أبو بكر سمعت رسول الله ﷺ farmate hain ke hamara koi waaris nahi hota ham jo kuch jaa'e'n wo sadqa hota صلى الله عليه وسلم يقول لانورث ماتر كنا صدقة.

(Bukhari: Kitab-ul-Faraaiz: H6726; Muslim: Kitab-us-Seer: V5 P153-154 mein taweel siyaaq ke saath riwayat kiya hai)

Shiyyo'n ki hadees<sup>3</sup> is baare mein usool Kulaeni mein (jo shiyyo'n ke mustanad kitaab hai) maujood hai jiska matlab ye hai ke Aap ﷺ

<sup>1</sup> T: (باید و شاید) Munaasib-o-mauzoo'n, jaesa ke laayaq-o-munaasib ho [RKT]

<sup>2</sup> T: (روئے سخن) Khitaab, baat ka rukh [RKT]

<sup>3</sup> Ye hadees marfoo aur mauqoof dono tarah se Usool Kualeni mein aai hai, is liye ham ne marfoo ke lafz se tarjuma kiya hai (منه)

farmate hain:

Abu Abdullah Jaafar Saadiq se riwayat hai unho'n ne bayan kiya ke ulama Ambiya ke waaris hain, is liye Ambiya ne apni wiraasat mein dirham-o-dinar nahi chode, balke sir film ki baate'n chodi hain, jo shakhs un ilmi baato'n mein se kuch leta hai wo bahut bada hissa leta hai.

عن أبي عبد الله قال: ان العلماء و رثة الأنبياء وذلك ان الأنبياء لم يروثوا درهمًا ولا دينارًا وإنما أوتوا أحاديث من أحاديثهم فمن أخذ بشئ منها أخذ حطًا وافرًا.

(Usool Kulaeni: Kitab-ul-Ilm)

Jab meeraas talab ki to Khalifa Siddiq عليه السلام ne kaha:

Jo aap ke mooris (baap) ka haq tha wohi aap ko milega. Aap عليه السلام ka dastoor tha ke baagh-e-fidak mein se (jise aap wiraasat mein maangti hain) tumhara, yaane ayaal ka guzaara le lete the aur baaqi taqseem kar dete aur Allah ki raah mein kharch kar dete aur aap ke saamne main ahd karta hoo'n ke main bhi usi tarah karunga jis tarah Aap عليه السلام khud kiya karte (pas ye sun kar) Fatima عليها السلام us par raazi ho gae'e'n aur khalifa se us par waada pukhta liya.

لك ما لأبيك كان رسول الله صلى الله عليه وسلم يأخذ من فذك قوتكم ويقسم الباقي وينفق منه في سبيل الله ولك على أن أصنع بها كما كان يصنع فرضيت بذلك وأخذت العهد عليه به.

(Sharah Ibne Abil Hudaed: P538)

Pas, in riwayat-o'n se jo amr saabit hota hai wohi Ahle Hadees ka mazhab hai, maine is riwayat ko baaz mashaheer shia ulama ki khidmat mein pesh kiya jo jawaab unho'n ne diya usse aesa maaloom hota tha ke mere bayan se pehle is riwayat se goya unke kaan aashna<sup>1</sup> hi na the, aakhir unho'n ne kaha ke aese masaael ka faisla Imam Mahdi عليه السلام hi karenge, jis par maine arz kiya bahut khoob, 'چشم ماروشن دل ماشاد'<sup>2</sup>.

Choonke ye mazmoon dono giroho'n ki sahih hadeeso'n se saabit hai, is liye jo sawaal us par waarid hoga uske jawaab-dah dono giroh honge,

<sup>1</sup> T: Waaqif [RKT]

<sup>2</sup> Hamari nigaah raushan aur hamara dil shaadmaan\*

\*T: (شادمان) Khush-o-khurram [RKT]

pas agar hamare jawaab sawalaat aainda ke uthaane ka kaafi na ho'n to shia hi koi jawaab de'n, kyouнке ba-moojib riwayat Kulaeni unka aur hamara mazhab is masla mein ek hi hai, ya ek hi hona chaahiye.

Ek sawaal is par ye hai ke Khuda-wand-e-Karim ne Quran-sharif mein tamaam imandaaro'n ko khitaab karke farmaya:

Allah Tum Ko Tumhari Aulaad Ke Baare يُؤْصِيكُمْ اللَّهُ فِيْ أَوْلَادِكُمْ لِلَّذِ كِرِ مِثْلُ  
Mein Hukm Deta Hai Ke Ladki Ki Nisbat حَظَّ الْاُنْثَى كَيْنٍ.  
Ladke Ka Dugna Hissa Hai. (Surah-an-Nida: 11)

Aur ye to zaahir hai ke is qism ke khitaab Sarwar-e-Aalam fidaa abi-ummi ﷺ ko bhi shaamil hote hain, pas aayat-e-qurani se saaf maaloom hota hai ke Aap ﷺ ki aulaad ko bhi tamaam musalmano ki tarah wiraasat milni chaahiye.

Iska jawaab ye hai ke aayat-e-mausoofa makhsoos-ul-ba'z (مخصوص البعض) yaane jis qadr iska umoom zaahir mein maaloom ho raha hai utna muraad nahi. Balke us mein se baaz aqsaam dono giroho'n (sunni-o-shia) ke nazdeek us hukm ke bawujood shumool<sup>1</sup> aayat ke khaarij hain. Chunache zeal mein ham dono giroho'n ki kutub-e-wiraasat se ibaarat naql karte hain jo ye hai:

Mawaane ars kul chaar hain, ek ghulaami المانع من الارث أربعة الرق وافرأ  
khwah mukammal ho ya naaqis, duwam كان أناقصا، والقتل الذى يتعلق  
wo qatl jisse qisaas ya kaffaara waajib ho, به وجوب القصاص أو الكفارة،  
suwam ikhtilaaf-e-mazhab, chaharum واختلاف الدينين، واختلاف  
ikhtilaaf mulk khwah haqiqi ho jaese harbi الدارين اما حقيقة كالحربى أو  
ya zimmi, ya hukmi taur par ho jaese الذمى أو حكما كالمستامن  
mustamin<sup>2</sup> aur do (2) mukhtalif mulk ke do والحريين من الدارين مختلفين.  
(2) harbi yaane ek darul harb mein ho aur (Siraaji wa Sharaae-ul-Islam)  
doosra Darussalam mein ho to ek-doosre  
ke waaris n honge.

Ghulam khwah musalman ho aur baap ka qaatil aur musalman baap ka

<sup>1</sup> T: Aayat mein shaamil hone ke bawujood baahar hain [RSB]

<sup>2</sup> T: (مُستامن) Wo musalman jo kisi kaafir mulk mein unki ijaazat se panaah le, wo ghair-muslim jo darul-harab se darussalam aakar (aman ka muaahada karne ke baad) panah-gazee'n [RKT]



kaafir beta waghaera zaalik (ذَلِكَ) baap ke waaris na honge.

Halaanke aayat-e-marqooma mein aam hukm hai pas jis tarah ye aqsaam aayat se bawujood shumool ke khaarij-az-hukm hain isi tarah Aap ﷺ ke wurasa bhi khaarij hain kyonke ambiya ki aulaad waaris-e-maal nahi hoti.

Doosra shubha, is mazmoon par us aayat se kiya jaata hai jis mein Hazrat Dawood ﷺ ki wiraasat Sulaiman ﷺ tak pohonchne ka zikr hai, yaane:

Aur Sulaiman Hazrat Dawood ﷺ Ke Waaris

وَوَرَّثَ سُلَيْمٰنُ دَاوُدَ.

Hue. (Surah-an-Naml: 16)

Pas jab Hazrat Sulaiman ﷺ ne apne baap Hazrat Dawood ﷺ se wiraasat paai to Aap ﷺ ke wurasa (Hazrat Fatima (رضي الله عنها) kyon waaris na samjhe jaae'n?

Iska jawaab ye hai ke Hazrat Sulaiman ﷺ ko wiraasat-e-ilmi mili thi, yaane nubuwwat aur hikmat mein Sulaiman, Dawood ﷺ ke waaris hue the na ke maal-o-asbaab mein, ilmi wiraasat ke to ham bhi qaael hain. Ikhtilaaf to maali wiraasat mein hai, agar maali wiraasat muraad hoti to uska zikr hi kya zaroori tha jab Hazrat Sulaiman, Hazrat Dawood ﷺ ke bete the to unke waaris hone mein ishtibaah hi kiya tha. Jiska bayan karna munaasib maaloom hua.

Neez, Hazrat Dawood ﷺ ke aur bete bhi the phir bil-khusoos Hazrat Sulaiman ﷺ ko wiraasat-e-maali kaese pohonch gai aur doosre mehroom kiye gae, in wujooh se saaf maaloom hota hai ke Hazrat Dawood ﷺ ki ilmi wiraasat Hazrat Sulaiman ﷺ tak pohonchi thi, na ke maali.

Is daawa par hamare paas shiee riwayat bhi maujood hai jo faisla-kun hai, Imam Abu Abdullah Jaafar Saadiq (رضي الله عنه) ne farmaya:

Hazrat Dawood ﷺ ambiya ke waaris hue aur Hazrat Sulaiman ﷺ Dawood ﷺ ke waaris bane aur Hazrat Muhammad ﷺ -o-

ان داؤد ورث الأنبياء، وان سليمان ورث داؤد ان محمد

Hazrat Sulaiman عليه السلام ke waaris hue aur ham  
ahle baet Hazrat Muhammad ﷺ ke waaris  
bane.

ورث سليمان انا وراثنا محمداً.  
(Usool Kulaeni: P137)

Ye riwayat saaf batlaati hai ke Hazrat Dawood عليه السلام ki wiraasat ilmi thi, jo  
Aap ﷺ tak aai aur Aap ﷺ ke baad aimma-e-huda tak pohonchi jo ham  
dono (Ahle Sunnat aur Shia) ka mazhab hai, Alhamdulillah ne'mal  
wifaaq<sup>1</sup>.

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<sup>1</sup> T: Alhamdulillah ye acchi salah/ittifaaq hai [RSB]

## Ittiba-e-Sunnat Aur Ijtinaab-az-Bidat

Ahle Hadees ka mazhab hai ke har mazhabi kaam mein Paeghambar-e-Khuda ﷺ ki ittiba (muwaafaqat) farz hai sar-e-moo usse kami-beshi jaaez nahi, jis kaam ko Rasool Allah ﷺ ne na khud kiya ho aur na karne ki ijaazat farmai ho na usoolan, na furooan wo bidat hai, khwah uska shuyoo<sup>2</sup> is waqt tamaam aalam mein ho, khwah Harmain-sharifain zaada-humallah<sup>3</sup> sharfan-o-ikraaman mein ho.

Khwah uske mojid hindi (Hindustani) ho'n, ya hijaaazi, arbi ho'n ya ajmi, go us masla par musalmano ke roo-ba-roo daleel pesh karni kuch zaroori nahi magar musalmano ki khush-qismati se jahan masla-e-tauheed un mein mukhtalif-fee-ho raha hai. Ittiba-e-sunnat bhi maarakatul aara<sup>4</sup> ban rahi hai is liye mahez apne mudda-a ke isbaat ke liye mukhtasaran kuch arz kiya jaata hai.

Quran-sharif mein to kai-ek aayaat hain jin ka sareeh hukm hai ke paeghambar-e-khuda ﷺ ki chaal ikhtiyaar karo, balke y ou'n kahiye ke tamaam Quran-sharif usi hidaayat se bhara pada hai. Ek muqaam par irshad hai:

Jo Log Allah Par Aur Pichle Din (qiyaamat) Par Imaan Rakhte Hain Aur Allah Ka Bahut Zikr Karte Hain Unke Liye Allah Ke Rasool ﷺ Ke Kaamo'n Mein Bahut Umda Namuna Hai.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ  
لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ  
اللَّهَ كَثِيرًا ﴿٢١﴾  
(Surah-al-Ahzaab: 21)

Ahadees bhi in maane mein kasrat se hain, ek hadees ka mazmoon hai: Rasool Allah ﷺ ne farmaya ke jo koi hamare deen mein aesi koi nai baat paeda kare jo us mein nahi to wo amal Allah ki janaab mein mardood hai.

قال رسول الله صلى الله عليه  
وسلم: من أحدث في أمرنا هذا  
ما ليس منه فهو رد.

(Bukhari: Kitab-us-Sulah: H2697; Muslim: Kitab-ul-Aqziyah: H1718)

<sup>2</sup> T: (شُيُوع) Zaahir hona, aashkaar hona, shaaya hona [RKT]

<sup>3</sup> T: Allah Ta'ala is mein izaafa kare [RSB]

<sup>4</sup> T: (مَعْرُكَةُ الْأَرَا) Azeem, bada/badi, ghaer-maamooli [RKT]

Quran-sharif ka sareeh hukm hai:

Tumhare Rabb Ki Qasam Jab Tak Log Har Mazhabi Baat Mein Paeghambar-e-Khuda ﷺ Ke Taabe Na Honge Kabhi Musalman Na Ban Sakenge.

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ

(Surah-an-Nisa: 65)

Yehi wajah hai ke Salaf-o-Saaliheen ko ittiba (muwaafaqat-e-) sunnat ka ethimaam sabse ziyaada tha. Hazrat Imam Rabbani Mujaddid Alf Saani quddisallahu sirrah jaese buzurg bhi yehi khwahish, balke aarzu karte the ke ishaa-at-e-sunnat ki jaawe. Chunache farmate hain:

Ahle baet sirf yehi aarzu hai ke sunnat-e-Rasool ﷺ ko zinda kiya jaae. (Maktubaat: V1 Maktoob Number 37)

الحال آرزوئے نمازده است الا آنکه احیاء سنت از سان

مسطفیہ علی صحابہا الصلوٰۃ والتسلیمات نمودہ آید.

Phir usi jild ke maktoob 42 mein Shaikh Darwesh ko arqaam (tehreer) farmate hain:

Allah bar-haq ke siwa duniyawi mohabbat ki aaloodgi aur zang ko door karne ke liye poore taur par qalbi yaksooi ki khaatir behtareen safaai ka saamaan ittiba-e-sunnat hai. (Maktubaat: V1 Maktoob Number 42)

بہترین مصقلہ از برائے زدودن زنگ محبت مادون حق

سمانہ از برائے حقیقت جامعہ قلبیہ متابعت سنت است.

Aesa hi Maulana Mehboob Subhani Hazrat Shaikh Syed Abdul Qadir Jilaani quddisallahu sirrah bhi ittiba (muwaafaqat-e-) sunnat ki taakeed farmate hain, chunache irshad hai:

Kitabullah aur Sunnat-e-Rasool ﷺ ko apna imam banaao aur un par ghaur-o-fikr karo aur unke mutaabiq amal kiya karo aur idhar-udhar ki qeel-o-qaal (choo-o-charaa) aur behooda hawas se dhoka na khaao. Allah Ta'ala ne farmaya hai: "Jo Tum Ko Ye Rasool ﷺ Dewe Wo Mazboot Pakdo Aur Jisse Mana Farma De Usse Hat Raho Aur Allah Se Darte Raho Beshak Allah Bade Sakht Azaab Waala Hai" (Surah-al-Hashr: 7).

اجعل الكتاب والسنة امامك

وانظر فيهما واعمل بهما ولا تغتر

باقال والقبيل والمهوس قال الله

تعالى ﴿وَمَا أَتَكْمُرُ الرَّسُولَ فَخُذُوهُ﴾

﴿وَمَا تَهْمِكُمْ عَنْهُ فَالْتَهُوا﴾ وَاتَّقُوا اللَّهَ إِنَّ

اللَّهَ شَدِيدُ الْعِقَابِ ﴿٧﴾ واتقوا الله ولا

تخالفوه فتتركوا العمل بما جاء به

Aur Allah se daro aur uski mukhalifat na karo ke jo taaleem uska Rasool ﷺ tumhare paas laaya hai use chod kar aur qism ki ibaadate'n apni taraf se nikaalne ligo, jaesa ke Allah Ta'ala ne gumraah qaum isaaiyo'n ke haq mein farmaya hai: "Jo Raah-e-Haq Se Bhatak Gae The" (Surah-al-Hadeed: 37), ke unho'n ne rahbaaniyat ki bidat nikaali jo ham ne un par farz na ki thi. Phir apne Rasool ﷺ ki paaki bayaan ki aur baatil se uska alag hona batlaaya. Chunache farmaya ke: "Hamara Rasool ﷺ Apni Khwaahish Se Nahi Bolta, Uska Bol Hamari Wahee Hai" (Surah-an-Najm: 3-4), yaane jo kuch wo tumhare paas laaya hai wo mere paas se laaya hai, na ke apni khwaahish se usne banaya hai. Pas uski ittiba karo, phir Allah ne farmaya: "Aye Mere Rasool ﷺ Tu Unse Keh Ke Agar Tum Allah Se Mohabbat Rakhte Ho To Meri Paerawi Karo Allah Tum Se Mohabbat Karega" (Surah Aale Imran: 31). Pas saaf batla diya ke Allah ki mohabbat ka tareeq uske Rasool ﷺ ki ittiba hai, qaul aur fe'l mein.

Hazrat Mausooof ne na sirf ittiba-e-sunant ki taakeed farmai hai balke is baat se bhi daraya hai ke koi kaam az-qism-e-ibaadat aesa na nikaalna chaahiye jo sunnat-e-nabawiya na ho.

وتخترعوا لأنفسكم عملاً و عبادة  
كما قال الله جل وعلا حق قوم  
ضلوا عن سواء السبيل ﴿رَهْبَانِيَّةً  
إِيتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ﴾ ثم انه  
زكى نبيه عليه السلام و نزهه من  
الباطل.

فقال: ﴿وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۖ إِنْ هُوَ  
إِلَّا وَحْيٌ يُوحَىٰ ۖ﴾ أى ما آتاكم به  
من عندى لا من هواه و نفسه  
فاتبعوه.

ثم قال: ﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ  
فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ﴾ فبين أن  
طريق المحبة اتباعه صلى الله  
عليه وسلم قولاً و فعلاً.

## Urs Maulood Waghaera

Yehi wajah hai ke Ahle Hadees qabro'n par urs karne ko bidat jaante hain (ba-sharte-ke kisi qism ki istimdaad-o-istiaanat ahle quboor se na ho warna shirk ho jaaega) aur aaj-kal ke rasmi maulood ki majliso'n meins hareek nahi hote aur jis tareeq se ki jaati hain na unko baais-e-sawaab ya mutaabiq-e-sunnat jaante hain. Is liye ke zamana paeghambar-e-khuda ﷺ mein is haebat ki majlise'n na hoti thee'n. Na Aap ﷺ ne apne tawallud ke zikr par qiyaam ka hukm diya aur na Sahaba Ikraam رضى الله عنهم ne kaha. Balke Aimma Arba رضى الله عنهم ke zamane mein bhi uska riwaaj na hua.

Uske jawaab mein hame'n tarah-tarah ki baate'n sunaai jaati hain jin se saaf samajh mein aata hai ke hamare bhai hamara matlab nahi samajhte, isi liye ham ne Hazrat Shaikh Jilaani رضى الله عنه ki ibaat naql ki hai, pas jo kuch is ibaat se mafhoom hai wohi Ahle Hadees ka mazhab hai. Aesi majaalis ke iniqaad<sup>1</sup> ki baabat ham se kaha jaata hai ke mutlaq zikr-e-Ilaahi jab shara' mein saabit hai to majlis-e-maulood mein kya qabaahat hai?

Ye bhi zikr Allah hi ki majlis hai, qiyaam ki baabat Allah ne farmaya hai:

Aur Tum Uski Madad Karo Aur Uska Adab  
Karo.<sup>2</sup>

وَتَعَزَّوْهُ وَتُقَدِّرْهُ.

(Surah-al-Fath: 9)

Yaane musalmano! Tum Rasool-e-PAak ﷺ ki madad karo aur unki taazeem-o-takreem karo, Aap ﷺ ke tawallud ke zikr par khade hona Hazrat رضى الله عنه ki taazeem hai, ye bhi kaha jaata hai ke jab khade ho kar ya baeth kar har tarah Zikr-e-Ilaahi jaez hai to phir khade ho kar salaah (durood) padhne mein kya harj hai?

In sab umoor ka jawaab ye hai ke go (bil-farz) majlis-e-maulood mein tamaam zikr hi hota hai, magar choonke is qism ki majlise'n na zamana-e-rasool paak ﷺ mein aur na zamana-e-sahaaba رضى الله عنهم mein

<sup>1</sup> T: (إنيقاد) Munaqqid kiya jaana, munaqqid hona [RKT]

<sup>2</sup> T: Tarjuma taken from Ahsan-ul-Kalam, Darussalam edition [RSB]

munaqid hoti thee'n, is liye sunnat nahi ho saktee'n. Aur na is qism ki taazeem Huzoor ﷺ ne sikhaai hai aur na Sahaba ne ki (jo Huzoor ﷺ ki sabse ziyaada taazeem karne waale the). Isse maaloom hota hai ke ye qiyaam taazeem ki qism se nahi balke bidat hai, alaawa iske majlis-e-maulood ka saraasar zikr-e-Ilaahi par mushtamil hona bhi sahih nahi, balke iska ek juzv azeem qiyaam, jiski koi sanad aur asal shara'<sup>3</sup> mein nahi. Beshak Kitabullah mein khade, baethe, lete sab tarah zikr ki ijaazat balke hukm hai, magar ye to nahi ke ek haalat par zikr kar rahe ho to ek khaas mauqa par pohonch kar us haalat se doosri haalat ko intiqaal kar jaao.

Us intiqaal ki agar koi wajah sharai hai to batlaao warna bila wajah sharai kisi kaam ko moojib-e-sawaab samajhna hi bidat hota hai, yaane jis kaam ko shariyat ne sawaab na kaha ho use sawaab samajhna bas yehi bidat hai. Pas barwaqt zikr-e-wilaadat sarwar-e-kaaenaat ﷺ qiyaam mein dast-basta ho jaana kahan se saabit hota hai? Alaawa iske jis niyyat se khade hote hain wo bhi khaas ghaur-talab hai. Us waqt khade hone waalo'n ki niyyat hoti hai ke Aap ﷺ ki rooh par futooh us majlis mein aai hai, chunache us waqt sab ke sab durood ba-seegha-e-mukhaatib dast-basta (والصلوة والسلام عليك يا رسول الله) padhne lag jaate hain ye niyyat-o-khyaal saraasar haazir-naazir jaanne ke baraabar hai. Ye sareeh shirk hai. (أعاذنا الله منه)<sup>4</sup>

Pas jab ke maulood mein juzv-aazam<sup>5</sup> qiyaam hai aur wo bilkul be-suboot amr hai, jisko sawaab samjha jaata hai to majmua majlis-e-meelaad jo aese juzv be-suboot balke badat-o-shirk par mushtamil hai, agar us mein aur kuch kharaabi na ho to yehi kharaabi bahut hai ke iska juzv aazam bidat, balke baaz wujooh aur faaileen (karne waalo'n) ki niyyat se shirk hai. Taajjub hai ke baaz ulama<sup>6</sup>, is qiyaam ko be-suboot to maante hain, phir bhi baae'n-lihaaz ke harmain-sharifain ke

<sup>3</sup> T: (شَرَعَ) Deen, shariyat [RKT]

<sup>4</sup> Isse Allah Ta'ala hame'n panaah mein rakhe.

<sup>5</sup> T: (جزوا عظم) Ek bada hissa [RSB]

<sup>6</sup> Janab Maulwi Muhammad Abdullah Saahab Tonki marhoom, dekho Fatwa mundarja Kitab Rahmat-ulil-Aalameen, Chashma-e-Noor, Amritsar (منه)

ulama<sup>7</sup> karte hain usko bidat kehne se khamosh rehte hain, balke uske mustahsan<sup>8</sup> hone ka qaael ho jaate hain halaanke Allah ki kitaab saaf naatiq<sup>9</sup> hai ke masaael-e-shariya mein kisi shakhs ko mansab-e-shariyat nahi. Har-ek ummat ka yehi mansab hai ke paeghambar-e-islam ﷺ ki chaal chale, harmain sharifain waale bhi usi tarah shariyat ke mukallaf aur mukhaatib hain, jis tarah hind aur sindh waale, aese hi mawaaqe ke liye saaf irshad hai:

Allah Ki Naazil Ki Hui Tumhari Taraf لَا تَتَّبِعُوا مِمَّا أَتَزَلِ الْإِنكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِنْ دُونِهِ أَوْلِيَاءَ  
Hidaayat Par Chalo Aur Uske Siwa Aur  
Dosto'n Ki Baat Na Maano. (Surah-al-Aaraaf: 3)

Yehi wajah hai ke aali-muqaam Janab Hazrat Imam Abu Hanifa رحمه الله ne harmain-sharifain ke ulama ka ijma hujjat nahi maana, chunache usool-e-fiqa ki har ek kitaab mein ye masla musarrah<sup>10</sup> hai, pas agar kisi mutabarrik muqaam ke log koi fe'l kare'n aur uska suboot shara' se na de sake'n to wo bhi hamare mukhatib waese hi hain, jaese hindi (Hindustani) aur sindhi, ham ye taaleem Quran-o-Hadees kisi ummati shakhs mein ye qaabiliyat nahi maante ke uska qaul-o-fe'l bila-daleel sharai sanad aur hujjat ho.

Yehi mazhab ulama-e-salaf hai ke baghaer ijaazat sharai ke wo koi kaam nahi karte the, dekho to durood sharif ka padhna jo moojib-e-taaleem Quran-o-Hadees saraasar moojib-e-barkat hai, baaz jagah isi durood ke padhne se sab ulama-e-salaf ne mana kiya hai, masalan namaz ke pehle qaaeda (at-tahiyyaat) mein agar durood ka ek jumla bhi padh lega to hanafiya ke nazdeek sajda-e-sahoo laazim aajaaega, halaanke Quran-o-Hadees se durood padhne ki fazilate'n be-intiha saabit hain phir kyon sajda-sahoo laazim aaya? Sirf is liye ke be-ijaaazat

<sup>7</sup> Ye us waqt ki baat hai jab harmain par bidatiyo'n ki hukmraani thi aur turko'n aur sharifo'n ka iqtidaar tha aur ab Alhamdulillah muwahrhideen-o-muttabe Kitab-o-Sunnat saudi hukumat ne harmain-sharifain ko un tamaam bidaat-o-khurafaat se paak kar diya hai aur ye dar-haqiqat Shaikh-ul-Islam Muhammad bin Abdul Wahaab Najdi ki mujahidaana masaa' aur Shah Saud bin Abdul Aziz رحمه الله ki deeni hamiyyat aur islami fikr ka natija hai aur ye tauheed parwar mahol aaj bhi bi-fazlihi ta'ala qaaem hai.

<sup>8</sup> T: (مُسْتَحْسَن) Pasandida, behtar, accha [RKT]

<sup>9</sup> T: Waazeh, saaf, wo hukm jis par amal karna zaroori ho [RKT]

<sup>10</sup> T: (مُصَرَّح) Saraahat kiya gaya, waazeh, mufassal, saaf-saaf kaha hua [RKT]



shara' padha gaya, Shaikh Saadi marhoom ne kya his sach farmaya hai:  
 Shariyat ke hukm ke baghaer paani نہ بے حکم شرع آب خوردن خطاست اگر خوں بتوئی  
 peena ghalati nahi hai, agar fatwa ke بریزی رواست.  
 zariye khoonrezi karna durust hai.

Yehi wajah hai ke ulama mohaqqiqeen hanafiyya bhi maulood ki majliso'n ko bidat jaante hain minjumla unke ulama, gangoh, sharanpur, deoband, muradabaad, amroha, ulama-e-dehli-o-lucknow, rawapindi waghaera hanafi ikraam mein se uske bidat hone ke qaael hain.

Gharz mukhtasar ye ke Ahle Hadees kisi amr ko baghaer ittila-e-sharai ke moojib-e-sawaab nahi jaante, unke khayaal par baaz saada lauhon ki taraf se an-ginat sawaal hote hain go darasl wo sawaal hi apne jawaab hain aur saail ki be-samjhi aur laa-ilmii par baen-dalaalat karte hain, magar baaz log aese saailon se bhi saada-loohi<sup>11</sup> mein badhe hote hain un ke samjhane ko aese sawaalon ke jawabaat ham zikr karte hain.

Pehla Sawaal: Jisko bahut hi badi rang-aamezi se bayaan kiya jaata hai, ye hai ke tum (Ahle Hadees) Quran-sharif ka tarjuma desi zabaan mein kyon karte aur padhte ho? Kis hadees mein aaya hai ke Quran-sharif ka tarjuma urdu, farsi, punjabi zabaano mein Aap ﷺ ne kiya hai, ya koi tafseer ajmi zabaan mein bhi likhi ya likhaai?

Iska mukhtasar jawaab to ye hai ke:

Tu haqiqat se aashna nahi hai, ghalati usi تو آشنا سے حقیقت نبی خطا میں جاست.  
 jagah par hai.

Urdu aur farsi waghaera mein Quran-sharif samajhne ki ijaaizat balke hukm saaf khud Quran-e-Majeed mein maujood hai. Chunache irshad hai:

Ham Ne Ye Baa-barkat Kitaab Aap Ki Taraf کُتِبَ اَنْزَلْنَاهُ اِلَيْكَ مُبْرَكًا لَّيْدَبَّرُوْا اٰیٰتِهٖ  
 Isi Liye Naazil Ki Hai Ke Log Iske Hukmon Par Ghaur Kare'n Aur Aqalmand Isse وَلَيَسْذَكَّرُوْا اَلْاٰلَآفَآءَ ۝۲۹

<sup>11</sup> T: (سادہ لوحی) Kam-aqli, bewaqoofi, saadgi, bhola-pan [RKT]

Pas jab Quran-e-Majeed ka nuzool hi hamare tadabbur aur samajhne ke liye hai to desi zabaan mein tarjuma kiye baghaer ham kyonkar samajh ya samajha sakte hain.

Asal ye hai ke baaz ahkaam shariyat mein bataur-e-asal maqsood ke qaraar diye gae hain, unke zaraae par nazar nahi hoti, balke jo kuch munaasib-e-haal aur laayaq-muqaam zariya unke husool ka ban sake bana liya jaata hai. Masalan jihaad, ya hajj waghaera ke safar ko jaana to shara' mein saabit hai, magar us amr ki khusoosiyyat nahi ke kisi sawaari ke zariye safar ho, oonto'n ke zariye ya ghodo'n ke yakke<sup>1</sup> se ya rail se, kyonke ye sab asbaab hain jo munaasib haal house barat lena chaahiye. Aesa hi shariyat mein kuffaar ke ghalba aur muzaahamat fid-deen ke waqt jihaad karne ka hukm hai, magar is amr ki koi khusoosiyyat nahi ke nezo'n se ho ya talwaaro'n se. Jo zamana paeghambar ﷺ mein asbaab-e-jung the, balke munaasib haal jo hathyaar mile bandooq ho ya top, neezah ho ya talwaar, usi tarah fahm mataalib-e-qurani ko samajhna chaahiye ke asal matlab Quran-sharif ka samajhna hai, uske zaraae ki takhsees nahi alaa-haazil-qiyaas<sup>2</sup> aur bhi jitney etirazaat hain isi qism se hain, pas un sab ke jawabaat usi suool se mustambat<sup>3</sup> ho sakte hain.

Majlis-e-maulood is qism se nahi kyonke wo (baqaal hamiyaan-e-maulood) zikr hai aur zikr ki baabat khaas irshad hai:

Allah ka zikr karo magar us tareeq se karo **وَادْكُرُوهُ كَمَا هَلَكُمْ ۖ وَإِنْ كُنْتُمْ مِنْ قَبْلِهِ لَمَنِ الضَّالِّينَ.**  
usse pehle abhi tum gumraah the.

(Surah-al-Baqara: 198)

Pas jis tarah aur jis tareeq se shariyat-e-mutahhara na hame'n zikr karna sikhaya hai usi tarah karenge to sawaab ke mustahiq honge warna nahi.

<sup>1</sup> T: (يَكَّةَ) Ghoda-gadiyaa'n, tonga [RKT]

<sup>2</sup> T: (عَلَىٰ هَذَا الْقِيَاسِ) Usi qiyaas par, usi qaaede ke mutaabiq, usi tarah [RKT]

<sup>3</sup> T: (مُسْتَمْتَبِط) Istimbat kiya gaya, nikaala hua, akhaz kiya gaya, chuna gaya, bataur-e-natija nikaala hua [RKT]

Quboor par urs waghaera karne se to saaf mana farmaya hai, faut hone ke waqt aakhri wasiyyat Huzoor ﷺ ne ye farmai thi:

Meri qabr ko melagaah na banaana.<sup>1</sup>

لا تجعلوا قبري عيداً.

Meri qabr ko buth ki maanind maabood na banana.<sup>2</sup>

لا تجعلوا قبري وثناً يعبد

Yehi wajah hai ke hamiyaan-e-urs ek waaqia bhi aesa nahi batla sakte ke sarwar-e-kaaenaat fakhr-e-maujudaat alaeh afzal at-tahiyyaat was-sawalaat ke intiqaal ke baad Sahaba Ikraam ﷺ ne bawujood is mohabbat-e-khaalisa ke jis ka ashr-e-asheer (daswaa'n hissa) to kya hazaaro'n hissa bhi hamiyaan-e-urs ko un buzurgo'n ken a hoga jin ki qabro'n par urs karte hain. Kabhi ek dafa bhi mazaar-e-muqaddas par urs kiya ho, phir hamare liye kaese ghaur ki baat hai ke jo kaam na to Rasool-e-Paak ﷺ ne apne haq mein farmaya ho, na Sahaba Ikraam ﷺ ne Huzoor ﷺ se jo muaamala kya ho wo ham AuliyaAllah aur unke mazaaro'n se kare'n ye to abhi sarsari nazar mahez urs ke ijtimaa aur izdihaam<sup>3</sup> par hai aur agar wahan ke tafsili haalaat dekhe ya sune jaae'n to you'n maaloom hoga ke Makkah-sharif zaadallahu sharfan wa taaziman<sup>4</sup> mein jis kharaabi ki islaah ke liye Allah ne Syed-ul-Ambiya ﷺ ko mab-oos farmaya tha wo us kharaabi se zaaed na hoga. Umooman qabro'n par tawaaf kiye jaate hain, mannate'n maani jaati hain, sajde aur rukoo qabro'n par kiye jaate hain.

Khaaksaar raaqim ko apna chashmdeed waaqia yaad hai ke main ek dafa aiyyaam taalib-e-ilmi mein ba-gharz tehqeeq is amr ke road ki piraan kalyar ke mazaar par gaya. Mazaar ke gumbad ke andar jaate hi maine ek shakhs ko sar-ba-sujood dekha, dil mein bahut ghabraya ke Ilaahi ye kya maajra hai, daryaaft kiya to jawaab mila ke ye shakhs chiraagh jalaane ke liye har roz usi tarah ijaazat liya karta hai, maine

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<sup>1</sup> Iski Abu Dawood ne Kitab-ul-Manaasik: 2040; Musnad Ahmad: V2 P267 mein Abu Huraira ﷺ se riwayat hai.

<sup>2</sup> Isko Imam Maalik ne Muwatta: Kitab Qasr-as-Salaat-fis-Safar: V1 P111 mein aur unse Ibne Saad ne Tabqaat: V2 P240-241; Musnad Ahmad: V2 P246 mein Ataa bin Yasaar se mursalan riwayat kya hai, lekin unka lafz hai: 'اللهم لا تجعل قبري وثناً يعبد'

<sup>3</sup> T: (الزدحام) Bheed, majma, hujoom [RKT]

<sup>4</sup> T: Allah Ta'ala ne us (ki) izzat aur taazeem mein izaafa kiya [RSB]

kaha SubhanAllah uzr-e-gunah badtar az gunaah, itne mein namaz-e-maghrib ki azaan hui, baad namaz tamaam khuddaam ne mazaar ke gird tawaaf karna shuru kar diya, phir ek-ek phere ke baad ek mauqa par pohonch kar sab rukoo karte the, yaha'n tak ke unho'n ne saat (7) tawaaf poore kiye. Main Imam Saahab ki taak mein tha ke wo ek khaas muqaam par do-zaanu baethe hue the, baad kuch muddat ke unho'n ne qabr ki taraf sajda kar diya. Maine unki ye kaefiyat dekh kar apni namaz ka to iaadah kiya aur ghazab-e-Ilaahi ke khauf se raato'n-raat waha'n se bhaaga, mere is bayaan mein zarra-bhar mubaalagha nahi, kami ho to ho, jis kisi ko shubha ho wo aese mazaaro'n par urs ke dino'n mein khud jaakar mulaahaza kar sakte hain.

Alaawa iske qabro'n ki aalishaan imaarate'n, unke ghilaaf, jhaad, qandeel waghaera saamaan-e-ishrat<sup>1</sup> ke kya kehne. Halaanke paeghambar-e-khuda ﷺ ne Ali Murtaza Karramallah Wajhahu ko khaas usi kaam ke liye maamoor farmaya tha, jaesa ke Sahih Muslim (Kitab-ul-Janaaez: V3 P61) ki riwayat se saaf maaloom hota haike jo oonchi qabr dekhe usko baraabar kar de, jo tasawwur dekhe usko mita de.

Fuqaha-e-Hanafiyya ne bhi aesi imaaraat ko sakht naapasand kiya hai, Hazrat Qazi Sanaullah Saahab Paanipati 'Maala Budda Minh' mein farmate hain:

Jo kuch auliya ki qabro'n par log buland-o-baala imaarate'n taameer karte hain aur chiraghaan raushan karte hain aur is tarah ke jo kaam bhi anjaam dete hain ye sab haraam ya makrooh hain.

انچہ بر قبور اولیاء عمارت ہائے رفیع بنامیکنند و چراغاں  
روشن می کنند و ازیں قبیل ہر چہ میکنند حرام است یا  
مکروہ۔

Isi tarah tamaam fuqaha-e-hanafiyya ne us par naraazgi farmaai hai:

Jo chaahе wo unki kitaabo'n ki taraf rujoo kar sakta hai.

من شاء فليرجع الى كتبهم.

Ahle Hadees ke is bayaan ke muqaabil hamiyaan-e-urs waghaera aayat-o-hadees to kya hi pesh karenge 'ولن يفعلوا' (aur wo hargiz ye nahi

<sup>1</sup> T: (سمان عشرت) Aesh-o-ishrat ka saamaan, aaraam-dah cheeze'n [RSB]

kar sakte), albatta kisi na kisi ghaer-mustanad soofi ya mulla ke aqwaal-o-afaal ka zikr kare'n to mumkin hai lekin Ahle Hadees-o-neeze kul ulama raasikheen ke nazdeek aese istidlalaat ke jawabaat wohi hain jo Shaikh Saadi marhoom ne ek baet mein adaa kar diye hain.

Jis ne Quran se khabar diya to use na  
chod uska jawaab ye hai ke uska jawaab  
na de, yaane us mein choo-o-charaa kiye  
baghaer use tasleem kar.

آنکس کہ بقرآن خبر زودہ رہی  
ایست جوابش کہ جوابش نہ ہی.

Ahle Hadees ki yehi baate'n aur daleele'n hain jin se lajawaab ho kar hamare bhaiyo'n ki taraf se unke haq mein munkireen-e-auliya ke alqaab bakhshe jaate hain aur kaha jaata hai ke unko buzurgo'n se be-etiquaadi hai, lekin asal baat ye hai ke aesi be-etiquaadi ke muqaabla par hamiyaan-e-bidat ki husn-e-etiquaadi ba-jooe nazeed (kodi ke kaam kin ahi)

## Nazr Li-ghairillah

Ahle Hadees ka mazhab hai ke jo cheez ghairullah ke liye nazr ki jaae wo haraam hai, us masla mein choonke Ahle Hadees apne bhaiyyo'n se munafird nahi, balke hanafiya ikram ka bhi yehi mazhab hai, farq sirf thoda shia aqaaed hai, iska zikr aage aaega. Is liye ham yaha'n par nazr li-ghairillah ke maane aur tafseel ulama-e-dehli ki ibaaraat mein batlaate hain. Maulana Shah Abdul Aziz Saahab mohaddis dehelwi رحمۃ اللہ علیہ Tafsir-e-Azizi mein zer-e-aayat 'وَمَا أَهْلٌ بِهِ لَعْنٍ اللَّهُ' (Surah-al-Baqara: 173) farmate hain magar wo cheez ki aawaaz deen-e-islam gai ho haq us jaanwar meinw aaste ghair-e-khuda ke khwah to wo ghaer-buth ho ya rooh khabees jaese bhog ke naam dete hain aur khwah kisi jinn ka naam, khwaah peer-o-paeghambar ke naam zinda jaanwar muqarrar kar de'n ke ye sab haraam hain aur hadees shareef<sup>1</sup> mein waarid hai ke jo shakhs jaanwar ko waaste taqarrub ghair-khuda ke zibah kare wo shakhs mal-oon hai aur waqt-e-zibah ke khuda ka naam le ya na le, us waaste ke jab shohrat kardi ke ye jaanwar falaane ke waaste hai to waqt-e-zibah ke khuda ka naam mufeed na hoga, us waaste ke wo jaanwar mansoob baghaer khuda ho gaya aur us mein paleedi paeda ho gai aur khubs<sup>2</sup> uska murdaar ke khubs se ziyaada hai, is waaste ke murdaar baghaer zikr naam-e-khuda ke mar gaya hai aur ye jaanwar ghaer-khuda ke naam par maara gaya hai aur ye aen shirk hai aur jab ke ye khubs muassar hua to zikr naam-e-khuda usko halaal nahi kar sakta, jaese ke kutta aur suwar ke naam-e-khuda le kar bhi zibah kiye jaaen halaal na honge. Phir us shubha ka jawaab diya hai, jo baaz log kaha karte hain ke 'وَمَا أَهْلٌ بِهِ لَعْنٍ اللَّهُ' (Surah-al-Baqara: 173) ke maane hain ke jo cheez ghair-e-khuda ke naam se zibah ki jaae uske zibah karne par ghair-e-khuda ka naam liya jaae.

Chunache farmate hain 'أَهْلٌ' ko 'ذُبِحَ' par hamal karna khilaaf lughat-e-arab aur urf hai, ihlaal lughat-e-arab aur urf is mulk mein ba-maane zibah ke nahi aaya, kisi sher aur kisi ibaaarat mein paaya nahi jaata,

<sup>1</sup> Muslim: Kitab-ul-Azaahi: V6 P84; Nasai: Kitab-ul-Uzhaaya: H4422; Musnad Ahmad: V1 P108, 118, 152, 217, 309 317 mein Hazrat Ali رضي الله عنه se riwayat kiya hai.

<sup>2</sup> T: (خُبث) Khabaasat, gandagi, napaaki [RKT]

balke ihlaal lughat-e-arab (mein) ba-maane aawaaz aur shohrat dene ke hai, jaese aawaaz-e-tifl-e-noo aur shohrat chand aur ba-maane aawaaz-e-hajj aur uske siwa maano'n mein mustamal hai agar koi kahe 'أَهْلَتْ لِلَّهِ' hagirz ba-maane zabhatillah 'ذُبِحَتْ لِلَّهِ'<sup>3</sup> na samjha jaaega.

Tafseer-e-Nishapuri mein likha hai ke tamaam ulama ne ijma kiya hai ke agar koi musalman kisi jaanwar ko zibah kare aur iraada-e-zibah se taqarrub-ilaa-ghirullah rakhe to wo aadmi murtad hai aur uska zabiha haraam hai.

Maulana Nawab Qutbuddin Saahab Marhoom ne Mazaahir-ul-Haq Jild Suwam Baab-ul-Iman wan Nuzoor mein usse bhi kisi qadr wazaahat se likha hai farmate hain: Haasil ye ke jo kuch log nazr buzurgo'n ki az-raah nazdeeki haasil karne ke unse ya oopar bar-aane-e-kaam ke mutaalliq karke karte hain, ba-moojib riwayaat marqooma as-sadr<sup>4</sup> ke wo nazr naajaez aur khana uska naarawa<sup>5</sup> hai aur jo kuch ke niyaaz unki na bataur nazdeeki haasil karne ki unse aur na mutaalliq saath kisi kaam ke karte hain balke awwal us cheez ko az-raah-e-nazdeeki haasil karne ke Allah Ta'ala se dete hain aur sawaab uska kisi buzurg ko bakhshate hain kahana uska aghniya ko dar-soorat-yeke<sup>6</sup> niyyat pohonchane sawaab sadqa maakoli<sup>7</sup> ki kisi buzurg ko ho jaez nahi.

Pas jo kuch in dono buzurgo'n ki tehreero'n se saabit hota hai wohi Ahle Hadees ka mazhab hai yaane un sadqaat-o-nazraat ke dene waala agar is khayaal se deta hai ke ye buzurg mujhe kuch faaeda pohonchaenge ya meri koi bala taal denge to aese sadqaat ka khana haraam hai aur agar in sadaqaat ko qubool karne waala Allah ko samajhe aur ye niyyat kare ke main ye kaam falaa'n buzurg ki taraf se karta hoo'n, taake iska sawaab is buzurg ko pohonche to ye jaez hai.

Yahan tak to hamare bhaiyyo'n ka aur hamara ittifaaq hai lekin

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<sup>3</sup> T: Allah ke liye zibah kiya [RSB]

<sup>4</sup> Nawab Saahab ne is bayan se pehle kai ek riwayaat fiqa-hanafiya se naql ki hain jin ki taraf ishaara karte hain (منه)

<sup>5</sup> T: (نَارُوا) Naa-munaasib, naa-pasandida, naa-maqbool [RKT]

<sup>6</sup> T: (دَرِ صُورَتِ كِه) Basharte ke, us soorat mein ke [RKT]

<sup>7</sup> T: (مَكُولِي) Khaane ki cheez, khaane ke qaabil [RKT]

tanqeeh-talab baat sirf ye hai ke aaj-kal jo sadaqaat-o-khairaat is qism ke diye jaate hain jin mein buzurgo'n ka naam aata hai, aaya wo qism-e-awwal se hain ya duwam se? Phir baad tehqeeq-e-qaraaen se jo kuch maaloom hoga fariqain ka isi par amal hoga.

Ahle Hadees ki tehqeeq mein (jo bilkul qaraain-e-sahiha bilkul dalaael-e-qawiya par mabni hai) kuch shak nahi ke aese sadaqaat dene waalo'n ki niyyat umooman yehi hoti hai ke ye buzurg unko qubool karke hame'n koi faaeda pohoncha denge ya ham se bala taal denge, iski qawi daleel aur nishani ye hai ke ye log aese sadaqaat aur khairaat dete waqt umooman aese khatmaat padhte hain jin mein saaf aur sareeh lafzo'n mein un buzurgo'n se duaae'n aur iltijaae'n ki jaati hain chunache un mein se baaz alfaaz ye hain.

### Khatm Hazrat ﷺ

Shae-Allah<sup>8</sup>! Ya Hazrat Syed-ul-Arab wal Ajam Mushkil-kusha bil-khair

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<sup>8</sup> Shae-Allah ke maane hain, Aye Hazrat, Allah ke liye kuch deejaye, qata-nazar\* is ijmaal\*\* balke ahmaal\*\* ke, ke is sawaal se koi maaqool amr mafhoom nahi hota, yaane nahi samajha jaata ke saail kya cheez maangta hai, is lafz ki baabat Durre Mukhtar Baab-ul-Murtad mein likha hai ke baaz fuqaha ne isko kalma-e-kuf likha hai.

\*T: (فَطَّحَ نَظَرَ) Andekhi karna [RKT]

\*\* T: Ikhtesaar ke saath kehna, khol-kar na kehna [FL]

\*\*\*T: Saaz-o-saamaan [RKT]

Kyounke is mein Allah Ta'ala ki hatak\* hai, alaawa iske ye hukm bhi sirf us soorat mein hai ke zinda se sawaal ho, lekin jis soorat mein mukhaatib faut ho jo sunta bhi nahi usse aese sawaal karna do (2) wajah se kufir hoga, ek wo wajah jo saahib-e-Durre Mukhtar ki muraad hai, doosri wajah jo Allah ne farmai hai, yaane:

إِنَّ الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادًا أَمْثَلُكُمْ ، إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ ۖ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ ۚ

Yaane, Allah ko chod kar jin logo'n se tum dua karte ho wo bhi tumhari tarah ke aadmi hain, agar tum unse dua karo to wo tumhari dua bhi nahi sun sakte aur agar sune'n to qubool nahi kar sakte. (Surah Aaraaf: 194)

\*T: (هتک) Shaan mein gustaakhi, tauheen [RKT]

\*\*T: Urdu pdf mein 2 alag alag aayaat ko ek saath likha gaya hai, jabke ye do alag surah ki 2 alag aayaat hain. Unhe'n tarjuma ke saath neech diya gaya hai [RSB]

Allah Ko Chod Kar Jin Logon Se Tum Dua Karte Ho Wo Bhi إِنَّ الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادًا  
Tumhari Tarah Ke Aadmi Hain. (Surah-al-Aaraaf: 194)  
أَمْثَلُكُمْ.



faryaad-ras ya Hazrat Ahmad.

### Khatm Hazrat Peer Saahab رحمہ اللہ

Meri dastageeri kar aye Shah Jilaan meri dastageeri kar Allah ke waaste. Mujhe kuch ataa kar tu Ahmad ka noor hai, meri dastageeri kar Allah ke liye mujhe kuch inaayat kar aye Hazrat Sultan Shaikh Abdul Qadir Jilaani deenko zinda karne waale, khair ke saath mushkil-kusha, madad kar, madad kar, mujhe gham ki qaid se azaad kar aur deen-o-duniya mein mujhe shaadkaam bana, aye Shaikh Abdul Qadir.

خُذْ بیدی یا شاہ جیلان خُذْ بیدی شینا اللہ اَنْتَ نور احمد، خُذْ بیدی شینا اللہ یا حضرت سلطان شیخ عبدالقادر جیلانی محی الدین مشکل کشا بالخیر، امداد کن، امداد کن، از بند غم آزاد کن، در دین و دنیا شاد کن یا شیخ عبدالقادر.

Agar Tum Unse Dua Karo To Wo Tumhari Dua Bhi Nahi Sun Sakte Hain, Aur Sunenge To Qubool Nahi Kar Sakte.

إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ.

(Surah Faatir: 14)

Agar ghar mein koi hai to ek harf hi kaafi hai.

در خانه اگر کس ایک حرف بس است.

Aese khatmaat ke najaaez balke kufr aur shirk hone par mohaqqiqeen ulama-e-hanafiyya, ahle hadees, se muttafiq hain. Chunache Maulana Rasheed Ahmad Saahab Gangohi aur Ulama-e-Deoband ka fatwa is jagah ham darj karte hain, jo ye hai:

Sawaal: Kya farmate hain ulama-e-deen رحمہ اللہ ke kisi buzurg se imdaad talab karna masalan wazifa padhna 'امداد کن، امداد کن از بند غم آزاد کن در دین و دنیا یا شیخ عبدالقادر' padhna masalan you'n kehna 'شینا اللہ چوں گدائے دل'، ya you'n kehna: 'شینا اللہ چوں گدائے مستند. المدد خواہم زخواجہ نقشبند'، ya you'n kehna: 'خُذْ بیدی یا شاہ جیلانی خُذْ بیدی شینا اللہ اَنْتَ نور احمد'، waghaira hamchu-qism\* wazaaf aur khatmaat padhne jaaez hain ya mana? '\*\*بینوا تَوَجُّروا....'؟

\* T: (ہتم چو) Isi tarah, maanind [RKT]

\*\*T: Jitna bataaenge utna ajr aapko milega [RSB]

Al-Jawaab: Is qism ke wird, wazaaf, agar un buzurgo'n ko haazir-naazir jaan kar aur qaadir-o-mutasarrif etiqaad karke padhe jaaen to sareeh kufr aur mahez shirk hain aur agar is etiqaad se na padhe jaae'n sirf in alfaaz-o-kalimaat ki taaseer-o-khaasiyat ka etiqaad ho tab bhi gunaah hai. Wallahu Aalam (Banda Rasheed Ahmad Gangohi Afi-anh)

Al-Jawaab Saheeh banda Mahmood Afi-anh (Maulana Mahmood-ul-Hasan Saahab Mudarris-e-Aala, Deoband). Al-Jawaab saheeh Banda Miskeen Muhammad Yaseen, Mudarris Madrasa Deoband, Al-Jawaab Saheeh Aziz-ur-Rahman Afi-anh Mufti-e-Madrasa, Al-jawaab Saheeh banda Muhammad Murtaza Hasan Afi-anh Mudarris Madrasa Deoband, Al-jawaab saheeh ahqar-uz-Zamaan Gul Muhammad Khan Afi-anh Mudarris Madrasa Aaliya Arbiya, Deoband (12 منہ)

### Khatm Hazrat Naqshband رحمۃ اللہ علیہ

Zarooratmand faqeer ki tarah Allah ke waaste mujhe kuch ataa kar, main Khwaja Naqshband se madad ka talabgaar hoo'n. شیخنا اللہ چوں گدائے مستمند المدد خواہم زخواجہ نقشبند.

### Khatm Hazrat Makhdoom Saahab Kashmiri

Baadshah mujhe khush karta hai, baadshah mujh ko be-gham karta hai, baadshah mera kaam bana deta hai sultan hamare haal ko jaanta hai, hamari mushily ko aasaan karta hai, aye hamare peer Shaikh Hamza. سلطان مراخرم کند سلطان مرا بے غم کند سلطان بر آرد کار ما سلطان بداند حال ما آسان کند دشوار ما یا شیخ حمزہ حیر ما.

### Khatm Hazrat Shaikh Nooruddin Marhoom Kashmiri

Ghamgeen faqeer jaese ko kuch Allah ke waaste inayat kar, maine Shah Nooruddin se madad chaahta hoo'n. شیخنا اللہ چوں گدائے دل حزین المدد خواہم زشاہ نور دین.

### Khatm Hazrat Ameer Kabeer Marhoom Kashmiri

Allah ke waaste kuch ataa kar aye Hazrat Shahinshah Wali Ali Saani madad kar. شیخنا اللہ یا حضرت شہنشاہ ولی علی ثانی المدد.

In ke alaawa kai-ek qism ke alfaaz hain jin ke zariye se izhaar-e-mudda-a<sup>1</sup> kiya jaata hai, " naazireen mashte-namoona-az-kharwaare<sup>2</sup>, in hi ko samjhe'n. Ye alfaaz is baat ki saaf daleel hain ke in qaailo'n (kehne waalo'n) ka khayaal hai ke in buzurgo'n ko nafa-o-nuqsaan-rasaani par qudrat hai. Pas yehi daleel is baat ki hai ke aese sadaqaat dene se unki niyyat bhi yehi hoti hai ke ye buzurg hamari haajat-rawaai kar denge. Chunache alfaaz-e-mazkoora-baala ka sareeh mazmoon hai go in khatmaat mein Allah ka zikr aur Rasool Allah ﷺ par durood bhi padhte hain, magar sirf durood padhne se us niyyat ka adm<sup>3</sup> nahi ho sakta

<sup>1</sup> T: (مَدَّعَا) Maqsood, maqsad, gharz [RKT]

<sup>2</sup> Ye ek misaal hai jiske mane hain ke thode se namoona se kul cheez ki asliyat maaloom ho jaati hai. (Feroz-ul-Lughaat: P635)

<sup>3</sup> T: Na hona [RKT]

, kyouнке:

Har kaam ka badla niyyat par hai aur har aadmi ke liye wohi hai jo usne niyyat ki. انما الأعمال بالنيات وانما كل امرء مانوى.  
(Bukhari: H1; Muslim: H1907)

Pas jab ke faaileen<sup>1</sup> ki niyyat saaf aur sareeh lafz se zaahir ho rahi hai to ab kisi mulla, maulwi ki islaah kaha'n chal sakti hai? Balke:

Kalaam ki aesi tauzeeh-o-tafseer karna تأويل الكلام بما لا يرضى به  
jis se us kalaam ka kehne waala raazi na ho قائله.  
aur na use pasand kare.

Ki misdaaq hai. Afsos hai ke baaz bhai sirf is khayaal se k eek to is qism ki daawato'n se mehroom rahenge, neez unke chodne se logo'n mein wahabi mashoor ho jaaenge, bawujood aese kalimaat ko najaaez aur aese khaano'n ko haraam jaanne ke parhez nahi karte halaanke Quran-sharif aesi istimdaado'n ka sareeh radd karta hai, balke you'n samjhiye ke aesi istimdaado'n hi ke radd karne ko Quran-e-Majeed naazil hua tha, jo is qism ke khaano'n ko khule lafzo'n mein haraam batlaata hai aur tamaam aimma-e-deen aur ulama-e-hanafiyya ikraam unki hurmat ke qaael hain, magar hamare hanafi bhaiyyo'n ka ye tareeq hai ke unki masjido'n mein ek shakhs to sunnat samajh kar aameen-bil-jahr keh de aur doosra shakhs baad namaz 11 qadam maar kar Hazrat Peer se dua istimdaad kare, jo sareeh shirk hai to bechaare aameen kehne waale ki gat<sup>2</sup> ho jaaegi, magar doosre ko kisi ki majaal nahi ke kuch kahe. Halaanke aameen bil-jahr hanafi mazhab mein sunnat nahi to haraam ya mufsid-e-salaat (namaz ko baatil karne waali) bhi nahi, khaas kar doosre shakhs ke haq mein to kuch harj bhi nahi.

Aksar mujtahideen aur aimma-e-hadees uski sunniyat ke qaael hain aur makhlooq se dua karni aur phir masjid mein baeth kar karni sareeh quran ke khilaaf hai. Quran mein saaf hukm hai ke:

Masjide'n Allah Ke Zikr Ke Liye Hain, Pas وَالَّذِينَ.  
Tum Allah Ke Saath Kisi Ko Bhi Mat (Surah-al-Jinn: 18)

<sup>1</sup> T: Kisi kaam ka karne waala, murtakib [RKT]

<sup>2</sup> T: (گت) Haalat, kaefiyat, haal, haqiqat [RKT]

Pukaara Karo.

Ye hai dono ka hukm aur ye hai hamare bhaiyyo'n ka tareeq-e-amal.  
Ilal-laahil mushtaki (إلى الله المشتكى)<sup>1</sup>

### Taqleed-e-Shakhsi:

Aam raae ke mutaabiq deen ke usool chaar (4) hain. ① Quran. ② Hadees. ③ Ijma-e-Ummat. ④ Qiyaas-e-Mujtahid. Sab se muqaddam Quran-sharif hai, phir alaa-sabeel-ul-maraatib (maraatib ke etebaar se), Quran-o-Hadees ke samajhne ke liye ilm-e-lughat, qawaaid-e-sarf-o-nahoo, ilm-e-maani, bayaan usool-e-fiqa waghaera zariye hain. Jo masla Quran-o-Hadees se ba-tareeq-e-mazkoor hamari samajh-e-naaqis mein na mil sake to jis masla par tamaam ummat ka ijma hoga wo qaabil-e-etemaad hai aur jo masla is tarah bhi na mil sake us mein kisi mujtahid ka qiyaas (ba-sharaait usool-e-fiqa jin ka zikr aage aata hai) qaabil-e-amal hoga.

Naazireen! Ye hai wo maslak jiski wajah se firqa ahle hadees ke naam wahaabi, ghaer-muqallid, laa-mazhab, najdi waghaera-waghaera rakhe jaate hain, jiska hame'n koi afsos nahi, kyonke jo khafgi<sup>2</sup> aur naraazgi kisi fareeq par be-samjhi se hoti hai wo dar-haqiqat us par nahi, balke khafa hone waale ki apni hi naaqis samajh par hoti hai.

Kai log sahih baat par etiraaz kar dete hain      کم من عائب قولاً صحيحاً آفته  
jis mein unki naaqis samjh ka qusoor hota      من الفهم السقيم.  
hai (منه)

Choonke, ye masla (e-taqleed) hamare aur hamare bhaiyyo'n muqallideen mein hadd-e-faasil hai, yaane isi masla par dono giroho'n ki alaahadgi mabni aur mutafarre<sup>3</sup> hai, isl iye hamara khayaal, balke haq tha ke ham is masla ko badi tafseel se likhte, magar afsos ke is

<sup>1</sup> T: Is baat ke liye ham sirf Allah Ta'ala ke huzoor shikayat karte hain [RSB]

<sup>2</sup> T: (خَفْغِي) Naaraazi, itaab, ghussa [RKT]

<sup>3</sup> T: (مُتَفَرِّع) Shaakh ki tarah kisi asal se phootne nikalne, namudaar hone waala, waali (cheez, baat, nukta waghaira) [RKT]

masla ki badaahat<sup>1</sup> aur zuhoor hame'n tatweel-e-kalaam<sup>2</sup> se maane<sup>3</sup> hai, taaham is daawa par kisi qadr Quran-o-Hadees aur musallama usool-e-ulama se suboot diya jaata hai. Quran-sharif mein saaf irshad hai, Allah fermata hai:

Musalmano! Jo Kuch Tumhare Parwardigaar Ki Taraf Se Tum Ko Mila Hai Usi Ki Taabedaari (muwaafaqat) Karo Aur Uske Siwa Mazhabi Umoor Mein Kisi Aur Ki Taabedaari (muwaafaqat) Na Karo.

اَتَّبِعُوا مَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ وَلَا تَتَّبِعُوا مِنْ دُونِهِ أَوْلِيَاءَ (Surah-al-Aaraaf: 3)

Ek muqaam par irshad hai:

Hamare Rasool ﷺ Tu Inse Keh De Ke Agar Tum Allah Se Mohabbat Rakhte Ho To Meri Taabedaari (muwaafaqat) Karo, To Allah Tum Se Mohabbat Karega.

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحِبُّكُمْ اللَّهُ (Surah Aale Imran: 31)

Inke alaawa saenkdo'n aayate'n is mazmoon ki hain jin mein hasr<sup>4</sup> ke saath bataya gaya hai ke bas Paeghambar ﷺ ke siwa kisi ki itaa-at mat karo.

Ek hadees, Musnad Ahmad-o-Bayhaqi mein irshad hai:

Aap ﷺ farmate hain, Agar Hazrat Musa عليه السلام zinda hote to meri hi taabedaari karte.

لَوْ كَانَ مُوسَى حَيًّا لَمَّا وَسَّعَهُ الْإِيتَابُ (Musnad Ahmad: V3 P387; Jaame Bayaan-ul-Ilm li-Ibne Abdul Bar: 1030; Shobul Iman lil Bayhaqi: 175 mein Umar bin Khattab (rz) se riwayat kiya hai. Allama Albani ne isko shawaahid ki bin par Hasan kaha hai: Irwa-ul-Ghaleel: 1589)

(Musnad Darmi: 435; Kitab-us-Sunnah Ibne Abi Aasim: V5 P2; Musnad Ahmad: V3 P387; Jaame Bayaan-ul-Ilm li-Ibne Abdul Bar: 1030; Shobul Iman lil Bayhaqi: 175 mein Umar bin Khattab (rz) se riwayat kiya hai. Allama Albani ne isko shawaahid ki bin par Hasan kaha hai: Irwa-ul-Ghaleel: 1589)

Ek hadees, mein irshad hai, agar Hazrat Musa عليه السلام zinda ho'n aur tum mujhe chod kar unki taabedaari karne lag jao to gumraah ho jaaoge. (Shobul Iman lil Bayhaqi: H5201 Imam Bayhaqi ne ise Abdullah bin Haaris (rz) se riwayat hai)

Choonke asal itaa-at aur taabedaari Allah ne apne Rasool ﷺ hi ki farz ki

<sup>1</sup> T: (بَدَاهَت) Zaahir baat, yaqeenan, something obvious [RKT]

<sup>2</sup> T: (تَطْوِيلُ كَلَام) Baat ki lambaai, tawaalat, baat ka badhna/phaelna [RKT]

<sup>3</sup> T: (مَانَع) Rukaawat [RSB]

<sup>4</sup> T: (خَصْر) Takhsees, makhssoos karna [RKT]

hai, is liye ulama ko ijma aur qiyaas ke hujjat maanne mein shubhaat paeda hue hain, yahan tak ke baaz to un dono ki hujjiyyat se inkaari hi ho gae aur baaz jo qaail hain unho'n ne iskiw ajah batlaai ke ijmaa bhi wohi sahih hoga jiski bina par aur madad kisi hadees par ho aur qiyaas-e-mujtahid bhi wohi sahih hoga jo kisi aayat ya hadees ke mukhaalif na ho. Balke usi se mustambat ho, isl iye kul ulama usool-e-qaatibatan (poore taur par) sharaait-e-qiyaas mein yehi likha karte hain ke:

Qiyaas ki shart ye hai ke hukm-e-sharai jo nas se saabit hai, beaenihi fara'-o-muqees ki taraf pohonche jo asal (muqees alaeh) ki misl ho au rus mein koi doosri nas na ho.

أن يتعدى الحكم الشرعى الثابت  
بالنص بعينه الى فرع هو نظيره ولا  
نص فيه.

(Usool Shaashi, Husaami, Noor-ul-Anwaar, Tauzeeh, Talweeh, Musallam us Suboot)

In hawalajaat kutub-e-usool se jo amr mustambat<sup>1</sup> aur mafhoom hota hain bas wohi hamara mazhab hai, yaane jis masla mein aayat ya hadees hogi us mein mujtahid qiyaas na karega, aur jis mujtahid ka qiyaas kisi aayat ya hadees ke khilaaf na hoga usi par amal karenge, is liye ke kisi mujtahid ko ba-nafs-e-mansab shariyat haasil nahi, yaane wo ejaad hukm nahi kar sakta, balke mujtahid ka mansab sirf yehi hai ke aayat ya hadees ke ek makhfi raaz ko jo awaam ki samajh mein na aae zaahir karde.

Iski misaal chaahe'n to ye hai ke Allah Ta'ala ne farmaya:

Tum Khaate Peete Raho Yahan Tak Ke Subah Ka Safed Dhaaga (subh-e-saadiq) Siyaah Dhaage (fajr kaazib) Se Zaahir Ho Jaae.

كُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ  
الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ .  
(Surah-al-Baqara: 187)

Yaane, subh ki dhaari nikalne tak rozo'n ki raato'n mein kaa-pee sakte ho. Is aayat ka sareeh aur saaf mazmoon jo hai wo to zaahir hai ke subh-saadiq tak khaane peene ki ijaazat hai.

Mujtahid ne is mein ijtihaad karke ye masla nikaala ke subh hote waqt agar aadmi junbi ho to roza mein koi khalal nahi hoga, kyonke jab

<sup>1</sup> T: (مُسْتَنْبَط) Istimbat kiya gaya, nikaala hua, akhaz kiya gaya, chuna gaya, bataur-e-natija nikaala hua [RKT]

subh-saadiq ke zaahir hone tak khaane-peene aur aese hi jimaa karne ki ijaazat deen-e-islam hai to subh-saadiq ki pehli aan mein jab us hukm ke mutaabiq aadmi jimaa se alag hoga to zaroor jumbi hoga, kyonke itna waqt usko kahan mila ke subh-saadiq tak ghusl kare, is liye jimaa hi subh ke hone par choda hai, pas saabit hua ke raat ke jimaa se subh tak jumbi rehna roze mein nuqsan nahi laata.

Ye hai misaal ijtihaad ki, is mein mujtahid ne apni taraf se koi baat daakhil nahi ki, balke ek makhfi hukm ko waazeh kar diya hai, jo awaam ki samajh mein na aasakta tha, ulama-e-usool bhi qiyaas ko isi liye sirf muzhar<sup>1</sup> (dekhiye Noor-ul-Anwaar: P224 (Matbua Anwaar Muhammadi, Lucknow (منه)). Maante hain. Yaane ekmakhfi masla ko zaahir kar dene waala aur bas. Pas jab mujtahid ko asal mansab-e-shariyat nahi to phir us mein kya shak ho sakta hai ke mujtahid ke qaul mein ghalati ka ehtimaal bhi hai. Chunache ulama-e-usool ka aam usool hai ke:

Mujtahid kabhi ijtihaad karne mein matlab saaf pa jaata hai aur kabhi ghalati kar jaata hai.

المجتهد قد يصيب ويخطئ.  
(Noor-ul-Anwaar: P246)

Aimma mujtahideen ka ijtihaadi masaael mein ikhtilaaf is amr ka baiyyan suboot hai.

Pas, mujtahideen ki raayo'n mein ikhtilaaf ho aur ye bhi ahle-tehqqeeq ke nazdeek musallam-amr hai ke un mein se Allah Ta'ala ke nazdeek haq-ba-jaanib ek hi hai to natija saaf hai ke mujtahid mein bi-nafsihi qaabiliyyat matboo<sup>2</sup> banne kin ahi, balke ba-shart-e-muwaafaqat-o-mutaabaqat asal matboo (yaane Quran-o-Hadees) ke.

Pas, yehi hamara mazhab hai ke ham baad Paeghambar-e-Khuda ﷺ ke kisi shakhs ko matboo nahi maante, jiske doosre lafzo'n mein ye maane hain ke ham kisi mujtahid ki taqleed nahi karte, balke hamara amal Quran-o-Hadees par hai, jis masla ko ham sahih jaante hain is liye jaante hain ke Quran-o-Hadees se uska suboot milta hai. Jisko ghalat

<sup>1</sup> T: (مُظْهِر) Zaahir, waazeh, zaahir/bayan kiya gaya [RKT]

<sup>2</sup> T: (مَتَّبِع) Jiski paerawi ki jaae, peshwa, haakim, sardaar [RKT]

jaante hain is liye ke Quran-o-Hadees uske muaiyyad<sup>1</sup> nahi.

Chunache Aimma Mujtahideen khusoosan Imam Abu Hanifa رحمته الله ne khud farmaya hai ke:

Jab sahih hadees mil jaae to wohi mera إذا صح الحديث فهو مذهبي.  
mazhab hai

(Shaami: V1 P50; Eeqaaz Humam Ooolil Absaar: P51)

Neez farmaya:

Mera qaul Paeghambar ﷺ ki hadees ke اتركوا قولي بخير الرسول صلى الله عليه وسلم  
muqaable mein chod diya karo.

(Al Qaul-ul-Mufeed lish Shaukani; Eeqaaz Humam Ooolil Absaar: P50)

Isi wasiyyat ke mutaabiq Imam Saahab ke shagirdo'n ne hamesha amal kiya, yehi wajah hai ke umooman masaael mein wo ustaaz se mukhtalif hain aur us ikhtilaaf ko aaj tak kisi ne buri nazar se nahi dekha. Balke mutakhhhireen fuqaha basa-auqaat ba-lihaaz quwwat-e-daleel shagirdo'n ke aqwaal ko mufta-bihi qaraar dete hain, jiski tafseel batlaane ki haajat nahi. Yehi tamaam salaf-o-khalaf ka mazhab tha aur yehi Ahle Hadees ka tareeq hai jin ko dil dukhane ke liye wahaabi ya ghaer-muqallid kaha jaata hai.

Haa'n, agar ye sawaal ho ke us muwaafaqat aur adm-e-muwaafaqat ki pehchaan kisko hai? Aur kaun batlaaega ke ye hukm mujtahid ka sahih hai aur wo ghalat hai, aaj kal kisko ye liyaaqat hai?

To iska jawaab ye hai ke jis ko uloom-e-mazkoora-baala (lughat, sarf-o-nahoo, maane (معانى), bayaan, tafseer, hadees, fiqa, usool waghaera) se waaqfiyat hogi wo batla dega, jin awaam-kal-anaam<sup>2</sup> ko khabar nahi wo apne waqt ke maujooda ulama se daryaaft karke amal kar lenge, kyonke unko yehi hukm hai, Allah fermata hai:

Agar Tum Nahi Jaante To Ahle Ilm Se فَسْأَلُوا أَهْلَ الدِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ.  
Pooch Liya Karo.

(Surah-an-Nahl: 43)

<sup>1</sup> T: (مُؤَيَّد) Jis ki taa'eed ki jaae, jis ki himaayat ki jaae [RKT]

<sup>2</sup> T: (عَوَام كَالْأَنْعَام) Chaupaayo'n se mushaaba log, be-tameez, be-shuoor log [RKT]



Pas wo bechaare awaam-kal-anaam jo ilm se be-behra<sup>1</sup> hain wo un hi apne zamane ke ulama se poochenge, na mujtahideen mutaqaaddimeen se, mujtahideen se pooche'n to aakhir unse bila-waasta<sup>2</sup> kaese pooch sake'n? Unse poochna bhi yehi hai ke maujooda ulama se pooche'n, phir baad poochne ke choonke mujtahid ka qaul ba-zaat-e-Badoon<sup>3</sup> mutaabaqat hujjat nahi, ulama-e-waqt se us qaul ki mutaabaqat aur sehat daryaaft kare'n to aakhir sab kuch ulama-e-waqt ke batlaane par mauqoof raha. Isi liye fuqaha ne likha hai ke:

Awaam ka apna mustaqbil koi mazhab العامی لا مذهب له انما مذهب  
nahi balke unka mazhab wohi hai jo unke  
fatwa dene waale ka hai. (Shaami: V3 P196) مفتیہ

Khulaasa ye ke hamara, balke kul ahle islam ka yehi mazhab hai ke siwaae Rasool Allah ﷺ ke mansab-e-shariyat kisi ko nahi, sahabi ho ya mujtahid, taabai ho ya mohaddis, sab ke sab is mein masaawi-ul-aqdaam (baraabar) hain. Sach hai:

بابا کے ہاں سے کون لایا جس نے پایا میں سے پایا  
گو غوث و قطب و مقتدی ہے وہ بھی اسی در کا اک گدا ہے

Albatta ilm-o-faham mein unke maraatib mukhtalif hain, jo baareek masaael maamooli ilm waalo'n ko samajh mein na aae'n wo mujtahid samajh sakte hain, magar ejaad-e-hukm ka mansab unko nahi. Neez, ye ke umoor-e-mansoosa<sup>4</sup> mein ijtihad ki zaroorat nahi, balke jaaez hi nahi. Jiska badeehi<sup>5</sup> natija ye hai ke har masla mein awwalan nazar Quran-o-Hadees par ho aur agar Quran ya Hadees se koi masla samajh mein na aae to mujtahideen ke aqwaal par tawajjo ki jaae, jis mujtahid ka qaul ba-qaaeda shariya Quran-o-Hadees aur ilm-e-usool se raajeh<sup>6</sup> maaloom ho us par amal kar liya jaae.

<sup>1</sup> T: Mehroom, bad-qismat [RKT]

<sup>2</sup> T: (بلا واسطہ) Baraah-e-raast, baghaer kisi waasta ke, baghair kisi zariya ke [RKT]

<sup>3</sup> T: (بدون) Baghair, alaawa [RKT]

<sup>4</sup> T: Wo kaam jo Quran aur Sunnat mein saaf saabit hain [RSB]

<sup>5</sup> T: (بدیہی) Jis ke samajhne ya samjhaane mein ghaur-o-fikr na karna pade, yaqeeni, self-evident, apparent [RKT]

<sup>6</sup> T: (راجح) Saheeh, qaabil-e-tarjeeh, pasandida [RKT]

Us mein kisi ki khusoosiyat ya luzoom nahi, yehi mazhab tamaam salaf-o-khalaf ka hai, na is mein kisi imam ki hatak<sup>1</sup> laazim aati ho to koi firqa us hatak se bari nahi ho sakta. Is liye ke Imam Abu Hanifa رحمہ اللہ ke muqallideen baaqi imaamo'n ke aqwaal ko chodte hain jisse sab ki hatak unko laazim aaegi, alaa haaz-al-qiyaas (على هذا القياس) (isi andaaz par) baaqi imaamo'n ke muqaalid bhi apne-apne imaamo'n ke siwa doosre imaamo'n ki hatak ke murtakib honge, balke usse bhi zara oopar chadhiye, ham musalmano ka ijmaai aqeeda hai aur Quran-o-Hadees bhi is par naatiq hain ke ba-muqaabla aayat ya hadees-e-nabawi ke ambiya-e-saabiqeen ki taaleem matrook hai to kya is mein ham sab ke sab musalman Ambiya رحمہم اللہ ki hatak aur tauheen karte hain? Is baat ka kehne waala mahez bewaqoof لم يقل به أحد إلا من سفه نفسه. hi ho sakta hai.

Pas isi tarah is soorat ko bhi samajh lena chaahiye.

Ek bada shubha ye kiya jaata hai ke Ahle Hadees agar kisi mujtahid ki taqleed nahi karte to aakhir mohaddiseen ki karte hain, pas taqleed se to koi na choota, kisi ne mujtahid ki taqleed ki, to kisi ne mohaddis ki, magar baghaur dekha jaae to aese shubhaat pesh karne waale mazhab-e-Ahle Hadees se waaqif nahi, jis par ye kehna be-jaa na hoga ke:

Tu asal haqiqat se na-aashna hai, ghalati تو آشنا حقیقت نمی خط این جاست. usi jagah par hai.

Taqleed aur qubool-e-riwayat mein bahut bada farq hai, koi imam, mujtahid ya mohaddis balke koi adna musalman bhi Paeghambar رحمہ اللہ se kisi qism ki riwayat suna de aur wo ba-qaaeda ilm-e-hadees sahih saabit ho jaae to uska maanna zaroori hai, riwayat ke qubool hone ke liye mujtahid ka hona bhi zaroori nahi. Yehi wajah hai ke rawiyaan-e-hadees mein bahut ghaer-mujtahid hain, balke ulama usool-e-hanafiya ne to Sahaba رحمہم اللہ mein sabse ziyaada riwayat karne waale yaane Abu Huraira رحمہ اللہ aur khaadim-e-Rasool رحمہ اللہ Hazrat Anas رحمہ اللہ jaeso'n ko saaf lafzo'n mein ghair mujtahid likha hai. (Dekho, Noor-ul-Anwaar, Husaami waghaera)

<sup>1</sup> T: (ہتک) Shaan mein gustaakhi, tauheen [RKT]

Halaanke unki riwayat sab ke nazdeek motabar hai wohi raawi jiski hadees ko ba-sar-o-chashm rakha jaata hai agar koi masla apne fahm aur ijtihaad se batlaae to uski har tarah se padtaal hoti hai, pehli to ye aaya ye qaael mujtahid bhi hai ya nahi? Agar hai to usne ye istimbaat kis hadees se kiya hai. Phir ye uska istimbaat kisi nas-e-shariyat ke khilaaf ya kisi aesi jagah to nahi jis mein nas maujood ho waghaera-waghaera.

Pas agar taqleed aur qubool-e-riwayat dono ek hi hain to itna farq kyou'n hai? Ham log riwaya tto har mohaddis aur mujtahid ki qubool karte hain, magar diraayat, yaane mujtahid aur mohaddis ke faham ke paaband nahi, illa unhi sharaaet se jo tamaam ulama-e-usool ne likhi hai aur us mein ham hi munfarid nahi tamaam ulama-e-salaf hamare saath hain.

Alaawa iske agar qubool-e-riwayat mein taqleed hai to faisla-shud. Kyouнке Ahle Hadees aur muqallideen ka is misla mein ikhtilaaf tha ke aaya ek hi imam ki taqleed waajib hai? Muqallideen iske wujoob ke qaael hain aur Ahle Hadees isse munkir hain, lekin muqallideen ne amali taur se saabit kar diya ke wo bhi taqleed-e-shakhshi nahi karte is liye ke Imam Abu Hanifa رحمہ اللہ ki taqleed ke alaawa wo Imam Bukhari, Muslim, Tirmizi, Shafai, Maalik waghairahum رحمہم اللہ ki riwayaat bhi to maante aur qubool karte hain, halaanke unke baqaul qubool-e-riwayaat aur taqleed mein koi farq nahi.

Chunache isi bina par wo Ahle Hadees ko aimma hadees ke muqallid samajhte hain to phir taqleed-e-shakhshi kaha'n rahi? Balke muqallideen ne bhi kai ek imaamo'n ki riwayat qubool karke taqleed-e-shakhshi se alaahadgi ka suboot diya, faa-fahum (فافہم) jahaan tak ham se ho saka ham use maarakatul aara pur-az-ghaiz-o-ghazab masla se hasb-e-waada-o-iltizaam baghaer kisi fareeq ya shakhs ki dil-aazaari ke saaf nikal gae hain, taaham agar koi saahab mahez izhaar-e-masla se kabeeda-khaatir<sup>1</sup> hue ho'n to maaf farmaae'n.

Mujh mein ek aeb bada hai ke wafadaar hoo'n main.

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<sup>1</sup> T: Jiske dil mein ghutan ho, ranjeeda, grief-stricken [RKT]

## Qirat Faatiha Khalf-al-Imaam:

Ahle Hadees ka mazhab hai ke imam aur muqtadi dono par qirat-e-faatiha farz hai, kyouнке aayat-e-qurani:

Padho Quran Se Jitna Mayassar Ho.

فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ.

(Surah Muzzammil: 20)

Dono, (Imam-o-Muqtadi) par qirat ka hukm lagaati hai chunache Noor-ul-Anwaar mein hai:

Ye aayat umoom ki wajah se muqtadi فان الاول (أى آية فاقروا) معمومه par bhi qirat farz bataati hai.

يوجب القراءة على المقتدى.

(Noor-ul-Anwaar: P194 [Matbooа Anwaar-e-Muhammadi, Lucknow])

Haa'n is par ye shubha baaqi hai ke is aayat se agar kuch saabit hota hai to aam qirat hai, go muqtadi par bhi sahi, magar faatiha ki takhsees ka zikr nahi<sup>1</sup>, to iska jawaab ye hai ke ye aayat mausoofa mafrooz ki taayyun mein mujmal hai, jiska bayaan hadees ne karke matlab khold iay hai. Chunache Bukhari-o-Muslim<sup>2</sup> ki muttafiqa riwayat mein irshad hai:

Jo koi Surah-al-Faatiha na padhe uski لا صلوة لمن لم يقرأ بفاتحة الكتاب. namaz sahih na hogi.

Balke Muslim<sup>3</sup> ki riwayat mein hai ke Hazrat Abu Huraira رضي الله عنه se in maane ki hadees sun kar logo'n ne kaha:

Ham Imam ke peeche hote hain.

اننا نكون وراء الامام.

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<sup>1</sup> Surah-al-Faatiha ki takhsees ke liye aayat mulhaaza ho:

Aur Apne Rabb Ki Hamd Ke Saath Tasbeeh Kare'n, Tuloo-e-Aaftaab Se Pehle Aur Ghuroob-e-Aaftaab Se Pehle.

(Surah Qaaf: 39)\*

سَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ

الغروب.

\*T: Tarjuma taken from Ahsan-ul-Kalam, Darussalam Edition [RSB]

Tasbeeh ke maane hain ibaadat karna, namaz padhna, subhanAllah kehna aur bi-hamdi rabbika (بِحَمْدِ رَبِّكَ) nahwi tarkeeb\* mein haal hai. Tarjuma ye hua, asal haamidani (Jalaalain) is aayat mein namazo'n ka zikr hai. (Sahih Muslim) (Taqreez Ahmad)

<sup>2</sup> Kitab-ul-Azaan: 756; Juz-al-Qirat: P3, 4, 5, 6, 26) mein Sahih Muslim: V1 P295 mein ise riwayat kiya hai.

<sup>3</sup> Sahih Muslim: Kitab-us-Salaah: V2 P9; Sunan Abu Dawood: Kitab-us-Salaah: H816

To Abu Huraira رضي الله عنه ne jawaab diya:

To us waqt bhi usko aahista-aahista padh liya karo.

اقرأ بها في نفسك.

Hazrat Obaada bin Saamit رضي الله عنه ki hadees in tamaam mazameen mein hukm aur qaul-e-faisal<sup>1</sup> hai, jiske alfaaz ye hain:

Obaada bin Saamit رضي الله عنه kehte hain ke ham Aap ﷺ ke peeche ek roz subh ki namaz padh rahe the, padhte-padhte aap qirat se ruk gae, jab faarigh hue to daryaaft farmaya ke tum Imam ke peeche kuch padha karte ho? Ham ne arz kiya, haa'n hazrat! (ek riwayat mein hai ke kisi shakhs ne 'سبح اسم...' oonchi aawaaz se padhi thi. Bayhaqi<sup>2</sup>) Farmaya: Siwaae Surah-al-Faatiha ke kuch na padha karo, kyonke jo Surah-al-Faatiha na padhe uski namaz durust nahi.

عن عبادة بن الصامت قال كان خلف النبي صلى الله عليه وسلم في صلاة الفجر فقراً فثقلت عليه القراءة فلما فرغ قال لعلمكم تقرأون خلف امامكم فلنا نعم يا رسول الله، قال لا تفعلوا الا بفاتحة الكتاب فانه لا صلاة لمن لم يقرأ بها.

(Abu Dawood: Hazrat 818; Tirmizi: H247; Sunan Sughra lin Nasai: V2 P137 mein mukhtasaran; Musnad Ahmad: V5 P316; Juz-al-Qirat: P18, 63 mein riwayat kiya hai [Hasan])

Is riwayat par jo sawalaat kiye jaate hain un sab ka jawaab isi riwayat ko doosri sanad se dekhne se mil sakta hai, jo Imam Bayhaqi رحمته الله ne 'Kitab al-Qirat Khalf-al-Imam' mein isi sanad ke saath Obaada bin Saamit رضي الله عنه se naql kiya hai, jiske alfaaz ye hain:

Obaada bin Saamit رضي الله عنه kehte hain ke Rasool Allah ﷺ ne farmaya: Jo koi imam ke peeche Surah-al-Faatiha na padhe uski namaz nahi (Imam Bayhaqi رحمته الله kehte hain) iski sanad sahih hai. (P47)

عن عبادة بن الصامت قال قال رسول الله صلى الله عليه وسلم: لا صلاة لمن لم يقرأ بفاتحة الكتاب خلف الامام، وهذا اسناد صحيح.

Is hadees se na sirf is amr ki tasreeh<sup>3</sup> hoti hai ke imam ke peeche

<sup>1</sup> T: (قَوْلٍ قَيِّصِل) Faisla-kun baat, qatai aur aakhri baat [RKT]

<sup>2</sup> Dekhiye: Juz-al-Qirat Khalf-al-Imaam: P56

<sup>3</sup> T: (تَضْرِيح) Wazaahat, saraahat, tauzeeh [RKT]

(Surah) al-Faatiha ka padhna zaroori hai, balke ye bhi ke jehri namazo'n mein bhi Faatiha ka padhna usi tarah zaroori hai jaesa sirri mein, kyonke ye waaqia subh ki namaz ka hai. Is masla mein Ahle Hadees par bada bhaari muaaraza<sup>1</sup> ek aayat-e-qurani aur ek hadees-e-nabawi se kiya jaata hai, jiska bayaan ma-mukhtasar jawaab ke ye hai:

Aayat-e-mausoofa ye hai:

Jab Quran Padha Jaawe To Tum Khamosh      وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا  
 Reh Kar Suna Karo, Taake Tum Par Rahem      لَعَلَّكُمْ تَرْحَمُونَ ﴿٢٠٤﴾  
 Ho.<sup>2</sup>      (Surah-al-Aaraaf: 204)

Chunache jahri namaz mein imam buland aawaaz se padhta hai to is aayat ke ba-maujab muqtadi ko khamosh rehna chaahiye. Aur Hadees mein hai ke:

Jo shakhs imam ke peeche namaz adaa      من كان له امام فقرأه الامام له  
 karta ho uske imam ki qirat bas uki qirat      قراءة.  
 hai.

Phir muqtadi ko kya zaroorat hai ke khwah-ma-khwah aayat ke khilaaf bawujood Quran sune jaane ke khamosh rehne ke bajaee padhne se hukm-e-Ilaahi ka khilaaf kare, ye hai muaaraza<sup>3</sup> ki mukhtasar taqreer.

<sup>1</sup> T: (مُعَارَضَه) Jhagda, eteraaz, muqaabla [RKT]

<sup>2</sup> Kalaam-e-Arab mein 'إِذَا كُتِبَتْ' ke liye istemaal nahi hota, chunache 'الحديث' ke maane ye hain jo shakhs aam taur par aur aksar jhoot bole aur waada-khilaafi aur amaanat mein khiyaanat kare wo amali munaafiq hai. Iski aqli daleel ye hai ke 'إِنْ', 'إِذَا', 'أَوْ' aur 'إِنْ' waghaira shartiyyaat\* mein haazir-e-kulli nahi hote, balke ahmaal ke liye aate hain.

\*T: (شُرْطِيَّات)

Lihaaza 'إِذَا قُرِئَ الْقُرْآنُ' qaziya mohmala ki quwwat-e-juziyya ki hai, tehzeeb mein hai talaazum-ul-juziyyah, lihaaza isse baaz auqaat zaroor khaarj hain. In hi auqaat mein Rasool Allah ﷺ ne muqtadi ko Surah-al-Faatiha ka padhna farz farma diya hai.

Iski naqli daleel ke ye qaziya muhallama hai aayat-e-zel hai Surah-al-Maaida mein hai: يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ (Surah-al-Maaida: 6) is ka mukhtasar matlab ye hai ke namazo'n ko khade hone se pehle wazoo kar liya karo, is aayat se zaahiran ye samjha jaata hai ke har namaz ke liye naya aur taaza wazoo karna farz hai, iske bawujood Rasool Allah ﷺ ne ek hi wazoo se kai namaze'n khud padhee'n aur ham ko bhi iski ijaazat di. Ye masla shia, sunni, aur muqallid-o-ghaer-muqallid sab ka muttafiqa hai.

Jab is aayat se baaz auqaat khaarj hain to 'إِذَا قُرِئَ الْقُرْآنُ' se bhi baaz auqaat zaroor khaarj hain. Wallahu Aalam (Taqreez Ahmad)

<sup>3</sup> T: (مُعَارَضَه) Jhagda, eteraaz, muqaabla [RKT]

Iska jawaab ye hai ke aayat ke maane ye hain ke jis haalat mein Quran bataur-e-waaz-o-nasihah ke padha jaawe us waqt tum dil laga kar suno aur khamosh raho, kyonke Quran-e-Majeed ke doosre muqaam par mazkoor hai:

Mushrik Apne Bhaiyyo'n Se Kehte The Ke لَا تَسْمَعُوا لِهَذَا الْقُرْآنِ وَالْغَوْا فِيهِ  
 Quran Na Suna Karo, Balke Uske Padhe  
 Jaane Mein Shor-o-Shaghab<sup>1</sup> Kiya Karo,  
 Taake Tum Uski Aawaaz Par Ghaalib  
 Aajao.

(Surah Fussilat: 26)

Jiske jawaab mein ye Irshad-e-Baari pohoncha ke jab Quran ka waaz tum ko sunaaya jaae to tum khamosh ho kar suna karo. In maane ka suboot khud hanafiyya ikraam ki kitaabo'n se milta hai. Hidaaya<sup>2</sup> mein saaf likha hai ke subh ki jamaat hote hue muqtadi subh ki sunnate'n masjid ke darwaze par padh liya kare<sup>3</sup>.

Halaanke imam ke padhne ki aawaaz uske kaano'n tak aaegi, alaawa uske darsgaaho'n mein ek ke padhte hue doosra bhi padhta hai aur khamosh nahi hota aur na usse koi aalim mana karta hai 'اذا قرئ القرآن' saadiq aata hai. Neez, imam ke padhte hue muqtadi masboob aakar milta hai to takbeer-e-tehrima Allahu Akbar kehta hai, halaanke Quran ke padhe jaane ke waqt bilkul khamoshi chaahiye. Jo Allahu Akbar kehne se kisi qadr faut ho gai, pas in aur in jaesi kai-ek misaalo'n se zaahir hota hai ke aayat-e-mausoofa ke wohi maane sahih hain jo ham ne batlaae hain.

Yaane jis waqt Quran bataur-e-waaz-o-nasihah ke padha jaae to dil laga kar suna karo aur us mein koi shak nahi ke namaz mein Quran ka padhna bataur-e-zikr hai, na ke bataur-e-waaz-o-tazkeer<sup>4</sup>, yehi

<sup>1</sup> T: (شور و شغب) Cheekh-pukaar, fitna-fasaad, jhagda [RKT]

<sup>2</sup> Dekhiye: Hidaaya: V1 P132)

<sup>3</sup> Farz namaz ke waqt sunnat waghaera ka padhna bhi jaesa ke Fiqa Hanafi mein hai, hadees-e-nabawi ke khilaaf hai kyonke Nabi ﷺ ne saaf farmaya hai:

Jab farz namaz qaaem ki jaae to us waqt maujooda farz namaz ke alaawa koi namaz, khwah sunnat ho ya nafil padhna durust nahi. 'فافهم و تدبر'. (ض، ح، س)  
 اذا أقيمت الصلاة فلا صلاة الا المكتوبة.  
 (Sahih Muslim: V2 P154)

<sup>4</sup> T: Tazkira karna, zikr karna, naseehat [RKT]

wajah hai ke jamat mein khwah tamaam muqtadi jaahil ho'n jo Quran-e-Majeed ka ek harf na samajhte ho'n to bhi unki namaz durust hai aur kisi ke nazdeek bhi imam ko apni qirat ka tarjuma karke samajhna zaroori nahi. Pas mudda-a<sup>1</sup> saaf hai ke imam ba-haalat-e-imaamat Quran-sharif bataur-e-zikr padhta hai, na bataur-e-waaz. Aese waqt mein muqtadi ko (Surah) Faatiha ka padhna kisi tarah mana nahi, khaas kar sirri namazo'n (Zohr, Asr waghaera) mein to kisi tarah mumaaniat nahi.

Raha hadees-e-mazkoora 'من كان له امام ... الخ'<sup>2</sup> ki baabat so ye hadees-e-sahih nahi. Imam Bukhari رحمه الله ne Juz-al-Qirat mein kaha hai 'لم يثبت' (saabit nahi), doosre mohaddiseen ne bhi qareeb-qareeb usi ke hukm laga gae hain. Hidaaya ki takhreej mein Haafiz Zeli aur Haafiz Ibne Hajar Asqalani رحمه الله ne bhi iski tasheeh nahi ki. Is liye wo ahadees-e-sahiha ka muqaabla nahi kar sakti aur ba-taqdeer suboot bhi wujoog-e-faatiha ke manaafi nahi, kyoumke us mein jo qirat ka lafz hai usse siwaae (Surah) Faatiha ke baaqi qirat Quran muraad hai. Is liye ke kutub-e-usool mein saaf likha hai ke aam aur khaas mein muqaabla ke waqt aam itne hisse mein makhsoos ho jaaega jitney hisse ko aam aur khaas dono shaamil hain.

Noor-ul-Anwaar mein hai:

إذا أوصى بخاتم الانسان ثم بالفص منه للآخر ان الحلقة للأول والفص بينهما بخلاف ما اذا أوصى

<sup>1</sup> T: (مُدَّعا) Maqsood, maqsad, gharz [RKT]

<sup>2</sup> Is hadees ko Ibne Majah ne apni Sunan: V1 P277 mein, Hilyatul Auliya li-Abi Nuaim: V7 P334; Sunan Daraqutni: V1 P331; Sharah Maani-ul-Aasaar lit Tahaawi: V1 P217; Al-Muntakhab li-Abd bin Humaid: P320; Al-Kaamil li-Ibne Adi: V2 P542 mein, Juz-al-Qirat Khalf-al-Imam lil Bayhaqi: P155; Kitab-ut-Tehqeeq li-Ibnul Jauzi: V1 P217 mein; Jaabir bin Abdullah رحمه الله se riwayat hai. Allama Boosiri ne Zawaaed Ibne Majah: V1 P295 mein bayan kiya ke ye sanad zaef hai. Jaabir bin Yazid Jofi mutahammim (متهمم) hai aur Allama Zeli ne Nasb ur Raaya: V2 P10; mein is hadees ko bayaan kiya, phir kaha ke lekin iski sanad zaef hai. Ibne Saba mein raawi Jaabir bin Yazeed Jofi ko mohaddiseen ne zaef qaraar dene par ittifaq kiya hai aur isi raawi ke zaef hone ki bina par Allama Bayhaqi ne Qirat-Khalf-al-Imam: P156 mein isko maalool\* qaraar diya hai.

\*T: (مَعْلُول) Wo hadees jis mein kisi tarah ki illat poshida ho jo sehat-e-hadees mein qadh (aeb-goi) karti ho [RKT]

Lihaaza saabit hua ke ye hadees is qadr zaef hai ke na-qaabil-e-istidlaal aur na-qaabil-e-iltifaat hai.



بالفص بكلام موصول فانه يكون بياناً لأن المراد بالخاتم فيما سبق الحلقة فقط فتكون الحلقة للأول  
والفص للثاني. (P69 [Matbooa Anwaar-e-Muhammadi, Lucknow])

Choonke adilla-e-shariya ke hukm mein taqdeem-o-taakhir maaloome nahi ho sakta, is liye laa-muhaala ittisaal (إتصال) par hamal hongi, natija ye hua ke man-kaana lahu (من كان له) waali hadees mein qirat se muraad siwaae (Surah) Faatiha ke hai, ye maane Imam Bayhaqi waghaera ne bhi kiye hain aur yehi raajeh hain.

Jama baen al-adilla (جمعاً بين الأدلة) (Tamaam dalaael ke darmiyaan tatbeeque ke taur par) aur yehi hamara mazhab hai ke muqtadi par (Surah) Faatiha ka padhna zaroori hai, baaqi main imam ki qirat kaafi hai isse kisi qadr ba-qaaeda tafseel se dekhna ho to Tafseer-e-Sanaai V2 mein haashiya number 4 mulaahaza ho.

## Raful Yadain:

Ahle Hadees ka mazhab hai ke namaz mein rukoo karte hue aur usse sar uthaate hue dono haath misl takbeer-e-tehrima ke kaano tak uthaana mustahab hai. Kyouнке Sahih Bukhari-o-Sahih Muslim ki riwayat hai:

(Ibne Umar رضي الله عنه se riwayat hai ke) Aap ﷺ عن ابن عمر أن رسول الله صلى الله عليه وسلم كان يرفع يديه حذو منكبيه إذا افتتح الصلوة وإذا كبر للركوع وإذا رفع رأسه من الركوع رفعهما كذلك. jab namaz shuru karte to dono haath (apne dono kandhe ke muqaabil) uthaate aur jab rukoo ke liye takbeer kehte tab bhi haath uthaate aur jab rukoo se sar uthaate tab bhi dono haath uthaate.<sup>1</sup> (Bukhari-o-Muslim)

Choonke Aap ﷺ ke raful yadain karne mein kisi fareeq ko ikhtilaaf nahi, hanafiyya bhi maante hain ke Aap ﷺ ne raful yadain ind-ar-rukoo<sup>2</sup> kiya, magar mansookh kehte hain. Lihaaza hame'n ziyaada

<sup>1</sup> Bukhari: Kitab-ul-Azaan: H735, 736, 737m 738, 739; Juz-Raful-Yadain-Fis-Salaah: P9; Muslim: Kitab us Salaah: V1 P292 mein riwayat kiya hai.

<sup>2</sup> T: (عند الركوع) Rukoo ke waqt [RSB]

suboot dene ki is mauqa par haajat nahi, balke fareeq-e-saani ke zimme hai ke wo naskh<sup>1</sup> ka suboot de'n. Is liye bajaee mazeed suboot dene ke hanafiyya ikraam ke daawa-e-naskh ki padtaal munaasib hai.

Is daawa par hanafiyyo'n ke sar-e-daftar<sup>2</sup> do (2) hadeese'n hain un mein se bhi ek awwal aur ek duwam darja hai. Awwal sardaftar hadees riwayat Abdullah bin Masood رضي الله عنه ki hai, jo Sunan Tirmizi mein maujood hai, jiske alfaaz ma'tarjuma ye hain:

Abdullah bin Masood رضي الله عنه ne apne shagirdo'n se kaha main tum ko Aap ﷺ ki tarah namaz padh kar na batlaau'n? Ye keh kar unho'n ne namaz padhi to siwaae awwal martaba ke raful yadain na ki.<sup>3</sup>

(Tirmizi)

قال عبد الله بن مسعود: ألا أصلي بكم صلوة رسول الله صلى الله عليه وسلم فصلى فلم يرفع يديه إلا في أول مرة.

Isse maaloom hua ke raful yadain mansookh hai jab hi to aese bade jaleel-ul-qadr sahabi na raful yadain na ki.

<sup>1</sup> T: Tardeed, mansookhi [FL]

<sup>2</sup> T: (سَرِ دَفْتَر) Sardaar, peshroo, peshwa [RKT]

<sup>3</sup> Abu Dawood: Kitab us Salaah: 744; Sunan Tirmizi: Kitab us Salat: V2 P40; Sunan Sughra lin Nasai: V2 P195; Kitab al-Mahalla li-Ibne Hazam: V4 P87. Is ko Imam Tirmizine Hasan kaha hai, lekin deegar aimma mohaddiseen ne isko zaeef qaraar diya hai. Al-Mukhtasar li-Allama Munziri: V1 P368 mein kaha ke Ibnul Mubaarak ne kaha ke ye hadees mere nazdeek saabit nahi hai. Imam Abu Dawood ne kaha ke ye ek taweel hadees ki mukhtasar hai aur is lafz ke saath ye sahih nahi hai. Bazaar aur Daraqutni ne kaha ke ye hadees saabit nahi hai. Imam Ahmad bin Hambal aur unke ustaad Yahya bin Aadam ne isko zaeef kaha hai. Ibne Hibban ne kaha ke ye hadees dar-haqiqat sabse ziyaada zaeef hai, is liye ke iski bahut si aesi illate'n\* hain jo isko baatil karti hain. Allama Mohaddis Muhammad Abdur Rahman Mubarakpuri رحمته الله ne aimma ikraam ki jarho'n\*\* ko bayaan karne ke baad farmaya ke mazkoora tamaam aqwaal se saabit hua ke Ibne Masood ki ye hadees na sahih hai, na hasan, balke zaeef hai.

\*T: (عَلَّت) Wo cheez jo kisi doosri cheez ke wujood ka sabab ho, wajah, sabab [RKT]

\*\*T: (اِجْرَح) Istidlaal, suboot, hujjat, argue, cross-examine [RKT]

Aur is jaesi hadees se istidlaal nahi kiya jaata aur Imam Tirmizi ki tehseen ka etebaar nahi, is liye ke un mein tasaahul\* paaya jaata hai. Mazeed bayan karte hain ke phir Ibne Masood رضي الله عنه ki ye hadees iftitaah ke alaawa muqaam mein raful yadain karne ke naskh par daleel nahi banegi, balke ye hadees raful yadain ke waajib na hone par daleel banti hai.

\*T: (تَسَاوُل) Ghafat, be-parwaai, susti [RKT]

Khulaasa ye ke hadees-e-Ibne Masood se istidlaal karna kisi bhi taur par durust nahi hai. Thofatul Ahwazi: V2 P92-94; Aun-ul-Maabood: V2 P316-317; Mir-aat-ul-Mafateeh lil Mohaddis Obaidullah Rahmani Mubarakpuri: V3 P82-85

Iska jawaab ye hai ke Ibne Masood رضي الله عنه ki hadees se naskh saabit nahi hota, is liye ke mumkin hai Ibne Masood رضي الله عنه ke nazdeek jaesa ke hamara mazhab hai raful yadain ek mustahab amr hai jiske karne par sawaab milta hai aur na karne se namaz ki sehat mein koi khalal nahi aata. Alaawa iske, ye kyouunkar mumkin hai ke ek amr, jo Rasool Allah ﷺ se ba-riwayat-e-sahiha saabit ho, wo sirf kisi sahabi ken a karne se mansookh qaraar diya jaae, halaanke wo hadees baqaul Abdullah bin Mubaarak رضي الله عنه jaese jaleel-ul-qadr mohaddis ke saabit bhi nahi. Agar ba-tehqeeq Imam Tirmizi رحمته الله Hasan hai to bhi sahih ke darja tak nahi pohonch sakti. Khusoosan jis haal mein Aap ﷺ ke baad Sahaba رضي الله عنهم ka us par amal aam taur par saabit hai to daawa-e-naskh<sup>1</sup> kyouunkar sahih ho sakta hai. Ghaur se suniye:

Abu Humaid Saadi رضي الله عنه ne Aap ﷺ ke baad dus (10) Sahaba رضي الله عنهم ki majlis mein daawa kiya ke main Aap ﷺ ki namaz tum se behtar jaanta hoo'n, unke kehne par unho'n ne batlaai yahan tak ke kaha phir qirat karte, phir takbeer kehte aur raful yadain karte, yahan tak ke apne dono haath apne dono kandhe ke muqaabil karte the. Phir rukoo karte yahan tak bayan kiya phir salaam pherte the. Un daso'n Sahaba Ikraam رضي الله عنهم ne tasdeeq ki ke beshak Aap ﷺ isi tarah namaz padha karte the (isko Abu Dawood, Daarmi, aur Tirmizi ne riwayat kiya aur Tirmizi ne kaha ke ye hadees Hasan Sahih hai).

عن أبي حميد الساعدي سمعته وهو في عشرة من أصحاب النبي صلى الله عليه وسلم يقول: أنا أعلمكم بصلوة رسول الله صلى الله عليه وسلم إلى أن قال ثم يقرأ ثم يكبر ويرفع يديه حتى يحاذي بهما منكبيه ثم يركع إلى ثم سلم قالوا صدقت هكذا كان يصلي .

(Abu Dawood Kitab us Salah: 726; Tirmizi Abwaab us Salaah: 303-304, Ibne Majah: V1 P280; Sunan Daarmi: V1 P313; Musnad Ahmad: V5 P424;-al-Muntaqa li-Ibn-al-Jarood: P84; Juz Raful Yadain lil Bukhari: P5 Nataaij-ul-Afkaar li-Ibne Hajar: V2 P121)

Ye riwayat aur dus (10) sahaba ki tasdeeq milaane se saaf samajh mein aata hai ke jin riwayaton mein aaya hai ke kisi ek-aadh Sahabi ne raful yadain nahi ki, unko namaz ke zaroori arkaan khusoosan qauma, jalsa,

<sup>1</sup> T: Mansookhi ka daawa [RSB]

etedaal waghaera (jin mein umooman log susti kiya karte hain, chunache hadees ‘مُسَيِّئُ الصَّلَاةِ’ se ye amr waazeh hota hai ke Aap ﷺ ke zamane mein bhi baaz log arkaan-e-salaah mein susti karte the un) ki nisbat haazireen ko tambeeh karni maqsood hoti hai, na ke umoor-e-mustahaba ka bayaan bhi.

Alaawa iske agar kisi amr mein jo sarwar-e-kaaanaat alae afzal at-tahiyyaat was-salawaat se saabit ho kisi ek sahaabi ken a karne se naskh ho sakta hai to yehi Ibne Masood رضى الله عنه rukoo ke waqt choonke tatbeeq<sup>1</sup> karte the, dono haatho’n ko zaanuo’n par na rakhte the chunache Sahih Muslim<sup>2</sup> mein unka ye mazhab saabit hai. Balke apne shagirdo’n ko us fe’l ki taakeed mazeed kiya karte to laa-muhaala<sup>3</sup> us waqt jab ke unho’n ne raful yadain na ki hogi, zaanuo’n par haath bhi na rakhe honge kyonke doosri riwayato’n se unka mazhab yehi saabit hota hai to pas chaahiye ke rukoo ke waqt zaanuo’n par haath rakhne bhi mana ho’n.

Halaanke kisi ka mazhab nahi aur to kisi ka kya hota khud hanafiyya ka bhi nahi, balke agar is qism ki riwayaat khud Aap ﷺ se bhi saabit ho’n ke Huzoor ﷺ ne siwaae awwal dafa ke raful yadain nahi ki to bhi naskh nahi ho sakta kyonke sunnat khaas kar mustahab amr ke liye dawaam-e-fe’l zaroori nahi. Dawaam<sup>4</sup> to moojib-e-wujoob<sup>5</sup> hai. Sunnat ya mustahab toohi hota hai ke ‘فعل مرة وترك أخرى’ ‘Kabhi kiya ho aur kabhi choda ho’, jisko ahle maaqool ki istilaah mein mutallqa-aammah<sup>6</sup> kehna chaahiye aur ye to zaahir hai ke mutaaliqa-aamah, mutaaliqa-aamah ki naqeez<sup>7</sup> nahi hota.

Doosri daleel naskh par jise aaj-kal bade zor se bayan kiya jaata hai. Sahih Muslim ki hadees hai jiske alfaaz ye hain: “Rasool-e-Paak ﷺ ne

<sup>1</sup> Tatbeeq ke maane hain rukoo ke waqt dono haatho’n ko bajaee oopar rakhne ke zaanuo’n ke andar de dena. 12 (منه)

<sup>2</sup> Sahih Muslim: V2 P68

<sup>3</sup> T: (لا مُحَالَةَ) Yaqeenan, biz-zaroor [RKT]

<sup>4</sup> T: (دَوَامٌ) Hameshgi, paaedaari, istehkaam, saabit-qadmi [RKT]

<sup>5</sup> T: Mustahab hona, waajib hona, laazim hona, zaroori [RKT]

<sup>6</sup> T: (مُطْلَقَةً عَامَّةً)

<sup>7</sup> T: (نَقِيزٌ) Todne waala, giraane waala, mukhaalif, ulta [RKT]

Sahaba رضي الله عنهم ko namaz mein haath uthaate dekha to farmaya ke”

Kya sabab hai ke tum is tarah haath uthaate ho goya wo mast ghodo’n ki dume’n hain. (Sahih Muslim)

مَالِي أَرَاكُمْ رَافِعِي أَيَدِيكُمْ كَأَنَّهُا أَذْنَابُ خَيْلٍ شَمْسٍ.

Kaha jaata hai ke is hadees se raful yadain ka naskh saabit hota hai, kyonke Huzoor ﷺ ne namaz ke andar haath uthaane se mana farmaya hai to har qism ki raful yadain jo namaz ke andar hogi mana hogi.

Iska jawaab ye hai ke ye riwayat mujmal<sup>1</sup> hai, mufasssal<sup>2</sup> khud us shubha ka jawaab deti hai, chunache Jaabir bin Samrah رضي الله عنه kehte hain:

Maine Aap ﷺ ke saath namaz padhi to hamari aadat thi ke jab ham akheer namaz ke salam pherte to apne haatho’n se ishaara karke Assalamu Alaikum kaha karte. Aap ﷺ ne hame’n dekha to farmaya tumhe’n kya hua ke haatho’n se aese ishaara karte ho goya wo mast ghodo’n ki dume’n hain, jab koi salam phera kare to wo apne saathi ki taraf sirf dekha kare aur (apne haath se) ishaara na kiya kare.<sup>3</sup> (Sahih Muslim)

صَلَّيْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَكُنَّا إِذَا سَلَمْنَا قُلْنَا بِأَيْدِينَا السَّلَامَ عَلَيْكُمْ فَنَظَرَ إِلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ مَا شَأْنُكُمْ تَشِيرُونَ بِأَيْدِيكُمْ كَأَنَّهُا أَذْنَابُ خَيْلٍ شَمْسٍ إِذَا سَلَّمَ أَحَدُكُمْ فَيَلْتَفَتَ إِلَى صَاحِبِهِ وَلَا يُؤْمِي بِيَدِهِ.

Pas ye mufasssal riwayat hi kaafi jawaab de rahi hai ke baat kuch aur hai, Huzoor ﷺ ne is be-mahel raful yadain se mana farmaya hai, jo salam ke waqt haath uthaate the, na ke ind-ar-rukoo<sup>4</sup> waali raful

<sup>1</sup> T: (مُجْمَل) Mazmoon ya mafhoom waghaera jo thode lafzo’n mein bayan kiya gaya ho [RKT]

<sup>2</sup> T: (مُفَصَّل) Tafseer-o-tashreeh ke saath bayaan kiya hua, khol kar bayan kiya gaya, waazeh [RKT]

<sup>3</sup> Muhaddis-ul-Asr Allama Shaikh Nasiruddin Albani رحمته الله ne Mukhtasar Sahih Muslim: P88 ke haashiya mein bayan kiya is hadees ki wazaahat mein ke hadees mein mazkoor rafa (رفع) se muraad salam ke waqt haatho’n ko uthaana hai ke log salam ke saath dono jaanib se ishaara kare’n jaesa ke siyaaq se zaahir hai ye badi musibat hai ke baaz hanafiyya ne rukoo ke waqt aur usse sar uthaane ke waqt raful yadain ke radd par is hadees se istidlaal kiya hai. Jabke dono muqaam mein raful yadain karna Nabi ﷺ se bataur mutawaatir saabit hai. (قال الله المشتكى)

<sup>4</sup> T: Rukoo ke waqt [RSB]

yadain se.

Alaawa iske naskh mein taqaddum-o-taakhkhur<sup>1</sup> qatai hona chaahiye jo yaha'n par nahi, bhala agar koi you'n keh de ke ye riwayat (ba-sharte-ke usko raful yadain ind-ar-rukoo se taalluq ho) Khud Ibne Umar رضي الله عنه ki riwayat mazkoora se mansookh hai, kyouнке Ibne Umar aur deegar Sahaba Ikraam رضي الله عنهم raful yadain par baad intiqaal Aap صلى الله عليه وسلم bhi amal karte rahe to uska jawaab shayad qaaileen-e-naskh<sup>2</sup> par ham se ziyaada mushkil ho. Akheer mein apne bhaiyyo'n ko fakhr-ul-mutakhkhireen ustaaz-ul-hind Hazrat Shah Waliullah Mohaddis Dehehlwi quddisallahu sirrahul aziz ka is masla mein faisla suna kar bahes khatam karte hain. Shah Saahab رحمته الله ne farmaya hai:

Jo log rukoo mein jaate hue aur sar uthaate hue raful yadain karte hain wo na karne waalo'n se mujhe ziyaada pyaare hain kyouнке raful yadain ki hadeese'n taadaad mein ziyaada hain aur suboot mein bhi baaz pukhta. (Hujjat-ul-Laahil Baaligha: V2 P10)

والذى يرفع أحب الى ممن لا يرفع  
فان أحاديث الرفع أكثر وأثبت.  
(Hujjat-ul-Laahil Baaligha:  
Azkaar-o-Haeaat)

Mazeed bahes raful yadain ki dekhni ho to Risaala Tanweer-ul-Aenain musannafah<sup>3</sup> Maulana Shah Ismail Shaheed quddisallahu sirrah ya hamara risaala Aameen, Raful Yadain mutaala-a kare'n.

<sup>1</sup> T: (تَأَخَّر) Baad mein peeche hona, muakhkhar, taakheer, der [RKT]

<sup>2</sup> T: Mansookh hone ke qaael [RSB]

<sup>3</sup> T: (مُصَنَّفَه) Tasneef ki hui (kitaab ya risaala, tasneefe'n, aur likhi hui kitaabe'n) [RKT]

## Aameen-bil-Jahr:

Ahle Hadees ka mazhab hai ke jab imam oonchi aawaaz se padhe to baad: 'وَلَا الضَّالِّينَ' ke muqtadi ba-aawaaz-e-buland aameen kahe'n, kyonke:

Abu Huraira رضي الله عنه riwayat karte hain ke Rasool Allah ﷺ jab 'غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ' kehte to aameen aesi kehte ke (aap se qareeb) pehli saff waale sun lete<sup>1</sup>, phir sab log bayak-aawaaz aameen kehte to tamaam masjid aawaaz se goojh uthti<sup>2,3</sup>.

وَالَّذِينَ.  
(Surah)

Is masla ne apni quwwat-e-suboot ki wajah se baaz muhaqqiqeen ulama-e-hanafiyya ko bhi apna qaael bana liya, chunache Maulana Abdul Hai marhoom Lucknawi Sharah Wiqaya ke haashiya par likhte hain:

Aap ﷺ se mutaaddid sanado'n ke saath aameen bil-jahr kehna saabit hai wo aesi sanade'n hain ke ek-doosre ki taqwiyaat karti hain. Sunan Ibne Majah, Nasai, Abu Dawood, Jaame Tirmizi, Sahih Ibne Hibaan, Imam Shafai ki Kitaab-al-Umm waghaera mein maujood hain aur Aap ﷺ ke Sahaba ki ek jamaat se bhi Ibne Hibban ki Kitab us Sigaat waghaera ki riwayat se saabit hai is waaste hamare baaz ulama Ibn-ul-Hamaam jaeso'n ne Fath-ul-Qadeer mein aur unke shagird Ibn Ameer-al-Haaj ne Hilyatul Mahalla Sharah Meeniya al-Musalla main is baat ki taraf ishaara kiya hai ke Aameen bil-Jahr ka suboot ba-

قد ثبت الجهر عن رسول الله صلى الله عليه وسلم بأسانيد متعددة يقوى بعضها بعضاً في سنن ابن ماجه والنسائي وأبي داؤد وجامع الترمذى وصحيح ابن حبان وكتاب الأم للشافعي وغيرها و عن جمع من أصحابه برواية ابن حبان في كتاب الثقات وغيره والهذا أشار بعض أصحابنا كابن الهمام في فتح القدير و تلميذه ابن امير الحاج في حلية

<sup>1</sup> Abu Dawood; Ibne Majah

<sup>2</sup>-al-Muntaqa

<sup>3</sup> Akheer lafz ki ziyaadati ke saath ise Ibne Majah ne Kitab us Salah: 853;-al-Muntaqa li-Ibn-al-Jarood: P83 mein riwayat kiya hai. Ye hadees apne shawaahid ki bina par Hasan hai.

etibaar-e-riwayaat ke qawi hai. (Haashiya المحلى شرح منية المصلی الى  
 Sharah Wiqaya: P167) قوته رواية.

Saahib-e-Hidaya ne hamare mazhab ke khilaaf ya you’n kahiye ke apne mazhab ke suboot ke liye do (2) daleele’n likhi hain, ek to Ibne Masood رضي الله عنه ka qaul hai ke chaar (4) cheeze’n imam aahista kahe un mein se ek aameen bhi hai.

Chaar cheeze’n hain jinhe’n Imam aahista أربع يخفيهن الامام وذكر من  
 kehte the, taooz, tasmiya, aur aameen جعلتها التعوذ والتسمية وآمين.  
 shaamil hain.<sup>1</sup> (Hidaaya)

Iska jawaab bhi wohi hai jo raful yadain ke masla mein ham likh aae hain ke koi fe’l jo Aap ﷺ se saabit ho saki sahabi ke adm fe’l se radd ya mansookh nahi ho sakta. Jab ke aameen bil-jahar Aap ﷺ se saabit hai to phir kisi sahabi ken a karne ya mana karne se mana nahi ho sakti. Albatta sahabi ko maazoor samajhne ke liye koi taaweel karni padegi, so jo taaweel baaqi masaael mein hanafiya ikraam karenge wohi ham is masla mein karenge ke is sahabi se ye fe’l-e-nabawi makhfi raha. Haa’n agar kisi ko ye taaweel pasand na ho to wo un hi Ibne Masood رضي الله عنه ki rukoo ke waqt tatbeeq karne waghaera masaael-e-khilaafiya mutaalliq ibadaat waghaera ki koi maaqool taujeeh bata de’n to ham bhi usi par dastakhat kar denge.

Doosri dale Saahib-e-Hidaya ne ye deen-e-islam hai:

<sup>1</sup> Chaar cheeze’n imam aahista kahe aur un mein se taooz, bismillah aur aameen ko bayaan kiya. Is asar\* ko Allama Zeli ne Nasb ur Raaya: V1 P325 mein bayan kiya aur use ghareeb (zaeef) qaraar diya hai.

\*T: (أثر) Hadees [RKT]

Aur isi maane mein Ibne Abi Shaiba ne Kitab al-Musannaf: V1 P411 mein Ibne Masood se ye naql kiya hai ke wo Bismillah ar-Rahman ar-Raheem, taooz aur Rabbana Lakal Hamd aahista se kehte the. Is mein aameen ka tazkira nahi hai. Jab ke Mohammad bin Hasan ne Kitaab-ul-Aasaar mein aur Abdur Razzaq ne Al-Musannaf: H2596 mein Ibrahim Nakhai ka ye qaul naql kiya hai. Chaar cheeze’n imam Aahista se kahega. Taooz, Bismillah ar-Rahman ar-Raheem, Subhanak Allahumma wa-Bihamdik ilkh aur aameen. Behrehaal Ibne Masood ka ye asar bhi na-qaabil-e-etebaar aur na-qaabil-e-istidlaal hai aur Aameen bil-Jahar waali hadees sahih aur motabar hai.



(Aur is liye bhi ke) Aameen dua hai pas ولأنه دعاء فيكون منه على الخفاء.  
ye makhfi honi chaahiye<sup>1</sup>. (Hidaya)

Is daleel mein aayat-e-qurani ki taraf ishaara hai, jis mein irshad hai:

Apne parwardigaar ko aajizi<sup>2</sup> se aur ادعوا ربكم تضرعاً وخفية.  
khufiya pukaara karo<sup>3</sup>.

Lekin bade adab se arz hai ke aameen asal dua nahi balke istijaabat dua hai, jo agar hai to hukman dua hai, yaane jo dua imam ne ki hai uski qubooliyat ki darkhwaast hai, pas jab asal dua jo imam kar raha hai, yaane Surah-al-Faatiha padh raha hai, ba-hukm riwayat-e-mazkoora maanieen<sup>4</sup> ise aahista padhne ka hukm nahi dete aur jo usi dua ki istijaabat (qubooliyat) ki darkhwaast kare is istijaabat ko is aayat se mana kare'n 'لعمرى ان هذا لأعجب العجائب'<sup>5</sup>

Pas imam oonchi aawaaz se dua karega to muqtadi bhi buland aawaaz se istijaabat karega aur jis waqt aahista dua karega muqtadi bhi aahista istijaabat karega. Saara madaar imam par hai, pehle imam ko rokna chaahiye muqtadi khud ruk jaaega faa-fahum (فافهم).

Akheer mein mohaqqiqeen-e-hanafiya ka faisla mutaalliq masla-e-haaza ibtila<sup>6</sup> kar is bahes ko khatam karte hain, Shaikh Ibnul Hamaam Shaareh Hidaya, Fathul Qadeer mein masla-e-haaza aameen bil-jahar mein bilkul Ahle Hadees ke haq mein faisla karte hain chunache unke alfaaz ye hain:

Agar mujhe is amr mein ikhtiyaar ho لوكان الي فى هذا شئ لوفقت بأن  
(yaane meri raae koi sune) to main us رواية الخفض يراد بها عدم القراءة  
mein muwaafaqat karu'n ke jo riwayat العنيف ورواية الجهر بمعنى قولها  
aahista waali hai isse muraad hai ke bahut فى زير الصوت وذيله يدل على  
zor se na chalaate the aur jahar ki aawaaz

<sup>1</sup> Hidaya: V1 P65

<sup>2</sup> Yahan 'تضرعاً و خفية' ke muqaabil hai is liye 'تضرعاً' ke maane elaaniya hain (Jalalain Paara7 Aayat: 115) Taqreez Ahmad

<sup>3</sup> Surah-al-Aaraaf: 55

<sup>4</sup> T: Mana karne waale, inkaar karne waale [RSB]

<sup>5</sup> Qasam meri zindagi ki qasam ye nihayat darja taajjub-khez cheez hai.

<sup>6</sup> T: Balaa, museebat, aafat, imtihaan [RKT]

se muraad goonjti hui aawaaz hai, meri is taujeeh par Sunan Ibne Majah ki riwayat dalaalat karti hai ke Aap ﷺ jab

هذا مافى (سنن) ابن ماجه كان رسول الله صلى الله عليه وسلم اذا تلا (غير المغضوب عليهم ولا الضالين)

Padhte to aameen kehte the aesi ke pehli saff waale sun lete the, phir (doosre logo'n ki aawaaz milne se) masjid goonj jaati thi. (V1 P117 [Nol Kishor print])

ولا الضالين) قال آمين حتى يسمع من الصف الأول فيرتج بها المسجد الخ.

In dono maslo'n ke mutaalliq hamara risaala Aameen, Raful Yadain mulaahaza ho.

### Izhaar-e-Tashakkur:

Ahle Hadees ko fakhr hai ke unke masaael Quran-o-Hadees se saabit ho ke Aimma-e-Salaf ke maamool-behi<sup>1</sup> hone ke alaawa soofiya ikraam mein se makhdoom jahaani, mehboob subhaani Hazrat Shaikh Abdul Qaadir Jilaani quddis sirrahul aziz bhi unki taa'eed mein hain, chunache unki ktiaab 'Ghuniya-tut-Taalibeen'<sup>2</sup> ke dekhna waalo'n par makhfi nahi ke Hazrat Mamdooh<sup>3</sup> ne aameen aur raful yadain ko kis wazaahat se likha hai. Zahe qismat<sup>4</sup>

Faqeero'n ko is haqiqat ki khabar nahi hai ke duniya ka baadshah aaj hamare saath hai.

گدایاں را ازین معنی خبر نیست  
که سلطان جہاں باماست امروز

Pas soofiya ikraam ki khidmat mein umooman aur khandaan-e-qaadariya ki janaab mein khusoosan bade adab se arz hai ke wo un dono sunnato'n ke riwaaj dene mein dil-o-jaan se saee<sup>5</sup> kare'n aur agar khud na kare'n to unke riwaaj dene waale firqa-e-Ahle Hadees se dili-mohabbat aur ikhlaas rakhe'n, kyunke:

Majnoo'n ko kutte ka paer choomnte

پائے سگ بوسیدہ مجنوں خلق گفتہ این چہ بود

<sup>1</sup> T: (مُعَمَّل بِهِ) Jis par amal kiya jaa sakey [RKT]

<sup>2</sup> Dekhiye Ghuniya-tut-Taalibeen Tareeq-ul-Haq lish Shaikh Abdul Qaadir Jilaani: V1 P4

<sup>3</sup> T: (مَمْدُوح) Wo shakhs jiski taareef ya zikr kiya gaya ho [RKT]

<sup>4</sup> T: (زَيْبِ قِسْمَت) Khush-qismat, zahe-naeeb [RKT]

<sup>5</sup> T: (سَعَى) Daud-dhoop, jaddo jahad, hajj ka ek rukn [RKT]

hue dekh kar log kehne lage ke ye kya tha, majnoo ne jawab diya ke ye kutta Laila ki gali mein kabhi-kabhi jaata tha.

اِس سگے دار کو نے لیتا گا ہے گا ہے رفتہ بود

## Seene Par Haath Baandhe:

Ahle Hadees ka mazhab hai ke namaz mein seene par haath baandhne chaahiye'n, kyonke Sahih Hadees mein aaya hai:

(Waael bin Hujr رضی اللہ عنہ se riwayat hai ke maine Nabi ﷺ ke saath namaz padhi to) Aap ﷺ ne namaz ke waqt (apne daae'n haath ko baae'n haath par) seene par baandha.<sup>1</sup>

وَالَّذِينَ.

(Ibne Khuzaima)

Hazrat Ibne Abbas رضی اللہ عنہ ne to ye masla Quran-sharif hi se batlaya hai:

Ibne Abbas رضی اللہ عنہ se riwayat hai: 'فصل لربك وانحر' ki tafseer karte hue) Hazrat, mamdooh aayat 'وانحر' ke maane karte hain ke (namaz mein) daayaa'n haath baae'n ke

عن ابن عباس قال (فصل لربك وانحر)<sup>2</sup> قال: وضع اليمين على الشمال في الصلوة عند النحر.

<sup>1</sup> Sahih Ibne Khuzaima: V1 P243; Sunan Kubra lil Bayhaqi: V2 P30; Tabaqaat-ul-Mohaddiseen bi-Asbahaan li-Abu ash-Shaikh: V2 P268 mein Waael bin Hujr se riwayat kiya hai.

Is hadees ke ek raawi Momil bin Ismail Basri ko mutakallim-feeh bataya gaya, jaesa ke Haafiz Ibne Hajar ne Taqreeb: P555 mein iski baabat kaha ke ye Sadooq Sai-ul-Hifz hai, lekin ye hadees apne mutaaddid turq aur shawaahid-e-ahadees ki buniyaad par Hasan hai. Chunache Allama Shaukani رحمته اللہ علیہ ne Neel-ul-Autaar: V2 P189 mein bayan kiya hai ke is baabat mein Waael bin Hujr ki hadees se sahih-tareen koi hadees nahi hai.

Allama Albani رحمته اللہ علیہ ne apni kitab Sifat Salaat un Nabi ﷺ: P88 mein isi hadees ko naql kiya hai aur farmaya ke is ki ek sanad ko Tirmizi ne Hasan qaraar diya hai. Phir tambeeh ke unwaan ke tahat farmate hain ke dono haatho'n ka seene par rakhna hadees mein saabit hai aur uske bar-khilaaf jo bhi riwayat hai ya to wo zaef hai ya uski koi asal nahi aur isi sunnat par Imam Ishaq bin Raahwiya ka amal raha hai, jiski tafseel Ishaq bin Mansoor Maroozi ne Masaail Imam Ahmad wa Ishaq bin Raahwiya: P222 mein bayan karte hue kaha ke Ishaq hame'n witr padhate the aur qunoot mein apne dono haath uthaate the aur ruku se pehle dua-e-qunoot padhte the aur apne dono haatho'n ko apne seene par ya seene ke neeche rakhte the aur isi tarah ka qaul Qazi Ayaaz Maalki ka bhi hai.

Chunache wo apni kitab 'al-Aalaam: P15' mein Mustajaab-us-Salaah ke that farmate hain ek daae'n haath ko baae'n haath par gale ke qareeb rakhna hai, tafseel ke liye dekhiye Irwa-ul-Ghaleel: 353; Ahkaam-ul-Janaaiz lil Albani: P118

<sup>2</sup> Surah-al-Kausar: 2

ooper seene par rakho.

(Ma-aalim ut Tanzeel<sup>1</sup>)

Aur jo hadees Hazrat Ali hidaaya ne naaf ke -e-waali musannif <sup>2</sup> علي بن أبي طالب neeche baandhne ki naql ki hai, wo sahih nahi. (Dekho Takhribaati Hidaayat)

Imam Nawawi رحمته الله ne Sharah Muslim<sup>3</sup> mein us hadees ki baabat likha hai ke tamaam huffaaz-e-hadees uske zof par muttafiq hain.

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<sup>1</sup> Tafseer Ibne Abi Haatim; Sunan Kubra lil Bayhaqi: V2 P31 mein riwayat kiya hai. Dekhiye Neel-ul-Autaar: V1 P706

<sup>2</sup> Hazrat Ali bin Abi Taalib علي بن أبي طالب waali hadees ko Saahib-e-Hidaya: V1 P55 mein you'n naql kiya hai:

Sunnat se ye hai ke ek hatheli ko doosri hatheli par عن علي بن أبي طالب رضي الله عنه قال ان من السنة وضع الكف على الكف في الصلوة تحت السرة. namaz mein naaf ke neeche rakha jaae.

Abu Dawood: Kitab-us-Salaah: 752; Sunan Kubra lil Bayhaqi: V2 P31; Kitab ut Tehqeeq li-Ibnul Jauzi: V1 P285; Sunan Daraqutni: V1 P286; al-Ausat li-Ibnul Munzir: V3 P94; Musannaf Ibne Abi Shaiba: V1 P391; Ziyaadaat-ul-Musnad li-Abdullah bin Ahmad: V2 P163 mein riwayat kiya hai. Ye hadees nihaayat za'ee'f hai, is mein do (2) illat-e-qaadiha\* paai jaati hai. Pehli illat ye hai ke iska ek raawi Abdur Rahman bin Ishaq Waasti hai, jisko Ahmad bin Hambal, Yahya bin Ma'een, Nasai, Abu Haatim, Abu Zurah, Uqaili, aur Zahbi ne za'ee'f qaraar diya hai.

\*T: Aeb nikaalne waali wajah [RSB]

Aur doosri illat ye hai ke iska doosra raawi Ziyaad bin Zaid as-Sawaai majhool hai. Alaawa azee'n Allama Bayhaqi ne kaha ke iski sanad saabit nahi, isko bayan karne mein Abdur Rahman bin Ishaq Waasti mutafarrid\* hai aur wo matrook raawi hai. Allama Ibne Jauzi ne Kitab-ut-Tehqeeq mein bayan kiya ke ye hadees sahih nahi.

Dekhiye Irwa-ul-Ghaleel: V2 P69; Sharah-al-Musnad li-Ahmad Shahkir: V2 P163; Fathul Baari: V2 P224; Nasb-ur-Raaya Fee Takhreej il-Hidaaya: V1 P313; Neel-ul-Autaar: V1 P706

\*T: Akela, tanha [FL]

<sup>3</sup> Sharah Sahih Muslim: V3 P105; Al-Majmoo' (المجموع): V3 P313

## Wujoob-e-Juma Aur Zohr-e-Ehtiyaati:

Ahle Hadees ka mazhab hai ke juma alal-itlaaq<sup>1</sup> waajib hai, hanafiyya aur deegar ulama ke nazdeek bhi wujoob-e-juma musallam hai, magar wo chand sharaaet aesi lagaate hain jo Ahle Hadees ke nazdeek saabit nahi. Is liye munaasib hai ke suboot-e-farziyyat se darguzar karke un sharaaet par hi bahes ki jaae. Hanafiyya Kiraam ka mazhab hai ke juma ke waaste shahr aur qaazi ka hona zaroori hai. Chunache Hidayah<sup>2</sup> mein likha hai:

Juma sirf jaame shahr ya uske muzafaat (e eid-gaah waghaera) mein hoga (aur dehaato'n mein juma padhna jaaez nahi hai) Kyourne Hazrat ﷺ ne farmaya hai namaz juma (o namaz-e-tashreeq) aur namaz-e-eid-ul-fitr aur namaz-e-eid-ul-adha siwaae jaame shahr ken ahi chaahe'n (aur jaame shahr har us jagah ko kehte hain jahan koi ameer aur qaazi ho jo ahkaam-e-llaahiya ko naafiz karta ho aur hudood-e-shariya ko qaaem karta ho).

لا يصح الجمعة الا في مصر  
جامع أوفى مصلى المصر، ولا  
تجوز في القرى لقوله عليه  
السلام<sup>3</sup>. لا الجمعة ولا تشريق ولا  
فطر ولا أضحي الا في مصر  
جامع والمصر الجامع كل موضع  
له أمير وقاض ينفذ الأحكام و  
يقيم الحدود.

(Hidayah Baab-ul-Juma)

Ye riwayat naql karne ke baad Musannif-e-Hidayah shahr ki taareef batlaate hain ke jahan haakim ho jo Ahkaam aur hudood qaaem kare.

Pas yehi ek hadees hai jisse us amr ka suboot diya jaata hai ke juma ke liye shahr aur qaazi waghaera ka hona zaroori hai lekin tehqeeq se maaloom hota hai ke ye hadees marfoo sahih nahi. Imam Nawawi رحمه الله ne kaha muttafiqi alaa zuafa yaane sab mohaddis uske zof par muttafiqi hain.

Bayhaqi<sup>4</sup> ne kaha hai ke is mazmoon ki koi hadees sahih nahi aai,

<sup>1</sup> T: (على الإطلاق) Mutlaq, aazaad, qatai [RKT]

<sup>2</sup> Hidayah: V1 P101

<sup>3</sup> Is hadees ko Allama Zeli ne Nasb-ur-Raaya: V2 P195 mein zikr kiya aur kaha ke ye hadees marfooan ghareeb hai usko ham ne Ali رضي الله عنه se mauqoofan paaya hai.

<sup>4</sup> Sunan Kubra: V3 P179

Takhribaate-e-Hidaya liz-Zeli aur Asqalani mein isko zaef<sup>1</sup> batlaya hai. Haa'n Hazrat Ali<sup>2</sup> عليه السلام ka qaul hai so ba-moojib usool-e-hadees-o-fiqaa masaael-e-ijtihaadiya mein sahabi ka qaul hujjat nahi. Khaas kar aese masaael mein jahan aur sahaba uske khilaaf par bhi ho'n.

Imam Bayhaqi<sup>3</sup> ne Lais bin Saad se riwayat ki hai ke misr aur uske muzafaat waale jo dariya ke kinaare-kinaare rehte the, Hazrat Umar aur Usman عليه السلام ke hukm se jahan hote juma padh lete.

Abdur Razaaq<sup>4</sup> ne Ibne Umar عليه السلام se riwayat ki hai ke wo Makkah aur Madina ke darmiyan logo'n ko apne-apne paani ke johado'n<sup>5</sup> par juma padhte dekhte to mana na karte the.

Ibne Abi Shaiba<sup>6</sup> ne Hazrat Umar عليه السلام se riwayat kiya hai ke unho'n ne Bahrain waalo'n ko hukm bheja tha ke tum jahan ho juma padh liya karo.

Ulama Usool Fiqa Hanafiyya ne saaf likha hai ke jis masla mein Sahaba ke aqwaal baahami mukhtalif ho'n un mein ham ko ikhtiyaar hai kisi ki paerawi kar le'n. (Noor-ul-Anwaar Bahes Taqleed-us-Sahaabi)<sup>7</sup>

Jab tak koi marfoo hadees na ho wujoob nahi hota.

Pas jab kisi hadees-e-sahih ya aayat-e-qurani se shartiiyyat<sup>8</sup> saabit nahi hoti to ba-hukm Huzoor عليه السلام 'ذروني ماتركتكم'<sup>9</sup> Juma bila-shart farz rahega. Illa

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<sup>1</sup> Nasb-ur-Raaya: V2 P195; Ad-Diraaya Fee Takhreej Ahadees-ul-Hidaya Asqalani: P131

<sup>2</sup> Hazrat Ali عليه السلام ke is asar ko Musannaf Abdur Razzaq: V3 P167; Musannaf Ibne Abi Shaiba: V2 P102; Mushkil-ul-Aasaar lit-Tahawi: V2 P54; Sunan Kubra lil Bayhaqi: V3 P179 mein riwayat kiya. Allama Ibne Hazam ne Al-Mahalla: V5 P53 mein isko sahih qarar diya hai.

<sup>3</sup> Sunan Kubra: V3 P178

<sup>4</sup> Musannaf Abdur Razzaq: V3 P170

<sup>5</sup> T: (جَوْبَرٌ) Choti aur maamooli jheel jis mein chaaro'n taraf se barsaati paani jama ho jaae aur uska kisi taraf se nikaas (nikalna, khaarj hona) na ho, baarish ke mausam ka talaab [RKT]

<sup>6</sup> Musannaf Ibne Abi Shaiba: V2 P101-102

<sup>7</sup> Noor-ul-Anwaar: P218

<sup>8</sup> T: (شَرْطِيَّةٌ) Mashroot hona [RKT]

<sup>9</sup> Jab tak main tum ko hukm na doo'n tum bhi kured\* na kiya karo. Ye ek muttafiqa-alaeah hadees ka tukda hai, jisko Imam Bukhari ne Kitab-ul-Etisaam: 7288; Imam Muslim ne Kitab-ul-Fazaail: 1337 mein riwayat kiya hai.

\*T: (كُرِدَ) Kisi ka raaz jaanne ki betaabi, chaan-been, talaash, justajoo [RKT]

wohi shart motabar hogi jiska suboot shara'<sup>1</sup> mein ho, isi liye Ahle Hadees ka mazhab hai ke har ek jagah juma waajib hai, shahr ho ya gaao'n, jahaa'n par do (2) ya do (2) se ziyaada aadmi honge. 'بحکم الاثنان' Juma padhenge. 'فمن ادعى غير ذلك فعليه البیان والبرهان'<sup>2</sup> Juma padhenge.

Is mukhtasar si guftagu ke baad taweel uz zel<sup>4</sup> bahes Zohar-e-ehtiyati ki hai jis par aaj-kal bahut si raae-zaniyaa'n ho rahi hain, magar hamare nazdeek balke har-ek mohaaqqiq ke nazdeek ye raae-zaniyaa'n mahez be-buniyaad hain. Is liye ke ye masla bhi fuqaha-e-hanafiya 'شکر الله' (Allah unki koshisho'n ko baar-aawaar<sup>5</sup> kare) ne khud hi faisal kar diya hai.

Asal wajah aur bina Zohar ehtiyati ki (jaesa ke Tahtaawi ki aainda ibaaarat se maaloome hogi) ye hai ke baaz ulama ke nazdeek ek basti mein mutaaddid jagah juma jaaez nahi. Is liye jis jagah mutaaddid muqamaat par juma padha jaaega us basti ke juma padhne waalo'n ko aese ulama ne Zohar-e-ehiyaati ka hukm diya hai.

<sup>1</sup> T: (شَرَعَ) Deen, shariyat [RKT]

<sup>2</sup> Do (2) ya do (2) se ziyaada jamaat hai, isko Ibne Majah ne Iqaamat-is-Salaah: 972; Mushkil-ul-Aasaar lit-Tahaawi: V1 P182; Kitaab-ul-Afraad lid-Daraqutni: P105; Sunan Kubra lil Bayhaqi: V3 P69; Taareekh Baghdad lil Khatib: V8 P415, V11 P45-46; Taareekh Dimishq li-Ibne Asaakir: 2/92/15) mein riwayat kiya. Allama Boosiri ne Az-Zawaaed mein bayan kiya hai ke iski sanad za'ef hai is liye ke is mein Rabee au ruske waalid Badar bin Amr za'ef hain. Badr ko Haafiz Zahbi aur Haafiz Ibne Hajar ne majhool qarar diya hai.

Is mazkoora lafz ke saath Imam Bukhari ne apni Sahih mein Kitab-ul-Azaan ka Baab Number 35 baandha hai.

Haafiz Ibne Hajar ne Fathul Baari: V2 P142 mein kaha ke ye baab ek hadees ka lafz hai jo mutaaddid za'ef turq ke saath waarid hai. Chunache Ibne Majah ne Abu Musa Ashari se, Baghwi ne Mojam-us-Sahaaba mein Hakm bin Umair se, Daraqutni ne Al-Afraad mein Abdullah bin Amr se, Bayhaqi ne Sunan Kubra: V3 P69 mein Anas bin Maalik se, Tabarani ne Mojam-ul-Ausat mein, aur Ahmad ne Musnad: V5 P254, 269 mein Abu Umama se riwayat kiya hai, lekin ye sab turq za'ef hain.

Mohaddis-e-Asr Allama Albani رحمه الله ne Irwa-ul-Ghaleel: H489 mein iske mazkoora jumla-turq ko bayan karne ke baad farmaya ke khulaasa ye hai ke ye hadees apne tamaam turq ki jaanib se za'ef hai aur iske tamaam turq ke shadeed za'ef hone ki buniyaad par ek-dosre se isko taqwiyat bhi nahi milti.

Isi tarah Allama Qastalani رحمه الله ne Irshad-us-Saari Sharah Sahih Bukhari mein bayan farmaya ke iske jumla turq za'ef hain.

<sup>3</sup> Pas jo iske bar-khilaaf daawa kare uske zimme wazaahat karni aur daleel pesh karni hai.

<sup>4</sup> T: (عَلَوِيلُ الدَّلِيلِ) Jis ka silsila ya mutallaqaat bahut phaele hue hain [RKT]

<sup>5</sup> T: (بَارَ آوَر) Natija-khez, kaamyaaab, phal dene waala [RKT]

Go, Ahle Hadees ke nazdeek to koi masla bhi jo Quran-o-Hadees se mudallal na ho qaabil-e-qubool nahi, is liye unko to aese aqwaal kya hi asar kar sakte the, magar shukar hai mohaqiqeen ulama-e-hanafiyya ne bhi aesi-waesi riwayaat se sareeh inkaar kiya. Durre Mukhtar mein saaf marqoom<sup>1</sup> hai:

Ek shahr mein kai jagah juma adaa ho sakta hai aur yehi mazhab shih hai aur usi par fatwa hai. Us mein Allama Tahtaawi haashiya<sup>2</sup> par likhte hain ke beshak ek shahar mein mutaaddidi jagah juma ho sakta hai, zaroorat ho ya na ho, shahar ke darmiyaan kisi nahar waghera ka faasla ho ya na ho, har soorat mein jaaez hai. Kyouнке hadees (‘لا جمعة الا في مصر’ ye mutlaq aura am hai) aur hadees mein saaf shahar ki shart hai aur bas (hamare nazdeek to shahar ki shart bhi nahi, chunache uski bahes pehle aachuki hai).

وتؤدى فى مصر واحد بمواضع كثيرة مطلقاً على المذهب وعليه الفتوى (درمختار).<sup>3</sup>  
قوله مطلقاً سواء كان هنالك ضرورة أم لا، فصل بين جانبى البدل نهر أم لا، قوله على المذهب لا طلاق الخبر وهو لا جمعة الا فى مصر فشرط المصر فقط.

(Tahtaawi)

Is faisle ke baad ek hi basti mein mutaaddid jagah juma jaaez hai, Saahib Durre Mukhtar aur Tahtaawi ka faisla khaas darbaarah Zohar-ehtiyaati batlaate hain. Musannaf Durre Mukhtar Saahib-e-Bahr se naql karte hain:

Maine kai dafa (juma ke baad chaar rakat namaz) Zohar-ehtiyaati na padhne ka fatwa diya hai, kyouнке khauf tha ke log juma ki farziyat hi na bhool jaae’n aur hamare zamane mein munaasib aur ehtiyaat yehi hai ek Zohar ehtiyaati na padhi jaae.

(Is par Allama Tahtaawi ne badi lambi

قد أفتيت مرارا بعد مصلوّه الاربع بعدها بنية آخر الظهر خوف عدم فرضيتها وهو بالاحتياط فى زماننا.<sup>3</sup>

قوله قد أفتيت الخ هذا كلام مرتبط بكلام قبله الكمال فانه

<sup>1</sup> T: (مَرْقُوم) Likha hua, likha gaya, zikr kiya hua [RKT]

<sup>2</sup> T: (حاشيته) Matan-e-kitaab ke kisi hisse se mutaalliq sharah, jo kitab ke haashiya (footnote/margin) mein likhi jaae [RKT]

<sup>3</sup> Durre Mukhtar: V1 P67



chaudi taqreer ki hai, kehte hain) Ham ne is liye Zohar-ehtiyaati na padhne ke mutaalliq tool-kalaami<sup>1</sup> se kaam liya hai ke baaz jaahilo'n se ham ne suna hai ke wo Imam Abu Hanifa رحمته الله ki nisbat karte hain ke juma farz nahi hai.

Saahib-ul-Bahr ne kaha hai ke hamare zamane ke jaahilo'n mein bhi aam taur par ye khayaal shaaya hua hai ke juma farz nahi aur unke is khayaal ki wajah sirf (juma ke baad chaar (4) rakat namaz ba niyyat) Zohar-ehtiyaati hai aur baaz mutakhhhireen ulama ne Zohar-ehtiyaati ko sirf is liye tajweez kiya tha ke ek riwayat ke mutaalliq ek hi shahar mein chand jagah jaaez na tha halaanke ye riwayat theek nah aur na hi ye qaul ke (juma ke baad) Zohar-ehtiyaati ki chaar (4) rakate'n padhni chaahiye. Imam Abu Hanifa Saahab aur Saahibain<sup>2</sup> رحمته الله se manqool hai, hatta ke mujhe bhi kai dafa ittifaq hua hai ke maine khud zohar-ehtiyaati na padhne ka fatwa diya hai, kyouнке jaahil log usko farz jaan lete hain aur juma ko farz nahi jaante.

قال وانما أكثرنا فيه أى فرض الجمعة نوعاً من الاكثار لمانسمع من بعض الجهلة أنهم ينسبون الى مذهب الامام عدم افتراضها.

قال صاحب البحر: وقد كثرت ذلك من جهلة زماننا أيضاً ومنشأ جهلهم صلاة الأربع بعد الجمعة بنية الظهر وانما وضعها بعض المتأخرين عند الشك فى صحة الجمعة بسبب رواية عدم تعددها فى مصر واحد هذه الرواية بالمختار وليس هذا القول أعنى اختيار الأربع بعدها مروياً عن الامام وصاحبيه حتى وقع لى أنى أفئتت مرارا بعدم صلوتها خوفاً على اعتقاد الجهلة أنها الفرض، وأن الجمعة ليست بفرض.

(Tahtaawi)

In riwayaat-e-fiqhiya motabara ne Zohar-ehtiyaati ke masla ka jahan faisla kiya hai uski bina aur wajah taweez bhi batladi ke asal wajah Zohar-ehtiyaati ki ye hui hai ke baaz mutakhhhireen ne (jin ka naam bhi shayad maaloom nahi) ek basti mein mutaaddidi jagah juma padhna, baaz riwayaat-e-fiqhiya se naajaaez samajha, jis par Zohar-ehtiyaati ka

<sup>3</sup> Durre Mukhtaar: V1 P66

<sup>1</sup> T: (طُول كلامي) Fuzool ki baate'n, hujjat, tu-tu-main-main, takraar [RKT]

<sup>2</sup> Imam Muhammad al-Shaibaani, Imam Abu Yusuf رحمته الله [RSB]

hukm lagaya phir us buniyaad ka ibtaal<sup>1</sup> bhi saaf lafzo'n mein akr diya ke ye riwayat ke ek muqaam mein mutaaddid jagah najaaez hai, pasandida aur mukhtaar nahi, balke pasandida aur qaabil-e-qubool fatwa yehi baat hai ke ek basti mein mutaaddid jagah bila-shubha juma jaaez hai, pas ahle baet Zohar-ehtiyaati ka qaael hona sareeh bina par faasid<sup>2</sup> alal-fasaad nahi to kya hai?

Afsos ke Ahle Hadees par to ye ilzaam lagaya jaata hai ke wo kutub-e-fiqa ko nahi maante, halaanke wo jis tareeq se maante hain sab Salaf-o-Saaliheen usi tarah maante the, magar jab apne khilaaf koi riwayat ho to bawujood tasleem-e-sehat us riwayat ke hamare bhai kaano'n par haath rakh kar saaf nikal jaate hain. Hamare paas maujooda muhaqqiqeen ulama-e-hanafiyya 'شكر الله سعيهم' (Allah unki koshisho'n ko baar-aawar<sup>3</sup> kare) ke inkaari fatwa bhi us amr mein maujood hain, magar ham unko pesh karna nahi chaahte, taake kisi saaheb ko inkaar ki gunjaaish na ho. Alaawa iske maujooda ulama muhaqqiqeen ki tehqeeq ki bina par unhi mutaqaaddimeen fuqaha ke aqwaal par hai. Is liye ba-hukm ul-fazl lil-mutaqaaddim 'بحكم الفضل للمتقدم' unhi mutaqaaddimeen ke aqwaal ko kaafi samjha jaata hai.

Agar ghar mein koi shakhs maujood hai در خانه اگر کسیست یک حرف بسست  
to bas ek harf hi kaafi hai.

Tambeeh: Juma ke har se-mazkoora masaael par tafseeli bahes ke liye mulaahaza kare'n Maulana Abdus Salam Bastawi Shaikh-ul-Hadees رحمته ke teen (3) rasaael ① Irshad Khair-ul-Wara Li-Iqaamatil Juma Fil Quraa. ② Al-Burhaan-us-Saate' li-Isbaat-ul-Khutbah-bil-lisaan-us-Saame'. ③ Noor-ush-Shama li-Radd Ehtiyaat-uz-Zohr Baad al-Juma [Matbooah Darussalafiya, Mominpura, Mumbai January 1977].<sup>5</sup>

<sup>1</sup> T: (إبطال) Baatil karna, tardeed karna, butlaan, radd, tark, mauqoof kar dena [RKT]

<sup>2</sup> Kisi faasid-o-baatil cheez ki buniyaad doosre faasid-o-baatil amr par rakhna.

<sup>3</sup> T: (بار آور) Natija-khez, kaamyaaab, phal dene waala [RKT]

<sup>4</sup> Mutaqaaddim ko fazilat haasil hai.

<sup>5</sup> T: Ye tambeeh mutarjim ne qaraeen ke ilm mein izaafa ki niyyat se is kitaab mein daakhil ki hai [RSB]

## Khutba Mein Waaz

Ahle Hadees ka mazhab hai ke khutba mein khateeb Quran-shareef padh kar uska matlab batlaata jae aur munaasib-munaasib mauqa par tafseer ya tashreeh-e-aayaat aur tazkeer-e-hazireen<sup>1</sup> bhi kare. Itne matlab ke liye kisi aayat ya hadees se suboot dene ki haajat nahi, khateeb ki haeat-kazaai<sup>2</sup> aur shakl-e-zaahiri haazireen ki taraf mu'n karke buland makaan par khada hona aur ba-seghaae khitaab unko mukhaatib karna aur “, ” (Aye logo! Aye bhaiyyo!) keh-keh kar pukaarna yehi daleel kaafi hai ke aesi soorat mein usko khada karne se shariyat ko yehi maqsood hai ke log uske kalaam ko bagharu sune'n aur mustafeed ho'n. Meri ye raae wijdaani-raae<sup>3</sup> hai ke khateeb ki shakl-o-haeat-kazaai hi dekhne se is baat ka yaqeen ho jaata hai ke usse maqsood shariyat ka yehi hai ke logo'n ko pind-o-nasaaeh<sup>4</sup> sunaawe aur log usse mustafeed ho'n, is zaroordi daleel ke alaawa Quran-o-Hadees se bhi yehi saabit hota hai aur aqwaal-e-ulama-o-fuqaha bhi uski taaeed karte hain.

Kuch shak nahi ke khutba khitaab se maakhez hai aur khitaab mein jab tak ham zabaani na ho khitaab haasil nahi ho sakta. Allah farmata hai:

Yaane Jo Rasool Allah ﷺ Ki Taraf Se Aata رہا Wo Apni Qaum Ke Muhaawara Hi Par Bolta Tha, Taake Unko Bayaan Karke Mataalib Samjha Jaee.

(Surah Ibrahim: 4)

Ahadees is baare mein kasrat se aati hain jin se ye matlab badeehi<sup>5</sup> aur roz-e-raushan ki tarah saabit hota hai ke khutba ki waza' shariyat mein isi gharz ke liye hai ke khateeb haazireen ko apne maafi-uz-zameer<sup>6</sup> se

<sup>1</sup> T: Haazireen ko waaz-o-nasihat karna [RSB]

<sup>2</sup> T: (ہیئت گزائی) Ajeeb shakl-o-soorat, nihaayat bura huliya, maujooda haalat, buri/be-dhanghi haalat [RKT]

<sup>3</sup> T: (وجدانی) Fitri [RKT]

<sup>4</sup> T: (نصیحت و ہند) Waaz-o-nasihat, salah-o-mashwara [RKT]

<sup>5</sup> T: (تبیہی) Jis ke samajhne ya samjhaane mein ghaur-o-fikr na karna pade, yaqeeni, self-evident, apparent [RKT]

<sup>6</sup> T: (ما فی الضمیر) Jo kuch dil mein ho, dil ki baat, niyyat, irada, khwaahish [RKT]

ittila de aur wo ba-gosh-e-dil<sup>1</sup> uski baato'n ko sune'n. Chunache har ek hadees ki kitaab mein ye mazmoon mil sakta hai ke ashaab (e-Rasool ﷺ) kehte hain ke falaa'n kaam pesh aaya. 'خطبنا رسول الله صلى الله عليه وسلم' to Aap ﷺ ne ham ko khutba sunaya aur wo matlab samjhaya, un berooni shahadato'n ke alaawa khaas juma mein khutba-e-nabawiya ki kaefiyat hadeeso'n mein you'n aati hai:

Aap ﷺ ke khutbe ke do (2) hisse hote the (jaesa ke aaj-kal bhi dastoor hai) darmiyaan un dono ke baeththe the, Quran un mein padhte the aur logo'n ko to waaz-o-nasihah karte the.<sup>2</sup>

كانت للنبي صلى الله عليه وسلم  
خطبتان يجلس بينهما يقرأ القرآن  
ويذكر الناس.  
(Sahih Muslim)

Ye hadees apna mazmoon batlaane mein bilkul saaf hai ke Aap ﷺ juma ke khutba mein waaz farmaya karte the, na sirf Quran hi padha karte the, balke 'يقرأ القرآن' (Quran padhte the) ke saath 'يذكر الناس' (logo'n ko nasihat karte the) bhi maujood hai, jisko raawi ne is liye saath milaya hai ke koi shakhs ye gumaan na karle ke sirf Quran ka padhna hi aap ka waaz tha, jaesa ke aaj ka ke maanieen kehte hain.

Ek hadees ke alfaaz ma-tarjuma ye hai:

Namaz ko lambi aur khutba ko chota kiya karo, younke baaz bayan taaseer karne mein jaadu ki tarah hote hain.<sup>3</sup>

فأطبلوا الصلوة واقصروا الخطبة  
وان من البيان لسحرا.  
(Sahih Muslim)

Is hadees mein Huzoor ﷺ ne khutba ko bayan farmaya hai jis mein ittihaad-e-lisaan yaane khateeb aur saamaeen ka ham-zabaan aur ham-muhaawara hona ba-hukm-e-urf aur ba-tahwaae<sup>4</sup> aayat marqoomah (الا بلسان قومه) zaroori hai.

<sup>1</sup> T: (بگوش دل) Poori tawajjo se [RKT]

<sup>2</sup> Sahih Muslim: Kitaab-ul-Juma: V3 P9

<sup>3</sup> Isko Muslim ne Kitaab-ul-Juma: V3 P12 mein riwayat kiya hai poori hadees you'n hai ke Ammaar bin Yaasir ne marfoolan bayan kiya ke aadmi ka lambi namaz padhna aur mukhtasar khutba uski aqalmandi ki alaamat hai lihaaza namaz lambi padho aur khutba mukhtasar do. Al-Hadees

<sup>4</sup> T: (بِقَوْلِ آيَةٍ) Aayat ke mazmoon ya mafhoom ke mutaabiq [RSB]

Ek hadees mein raawi (Jaabir bin Abdullah رضي الله عنه) aap ke khutba ki kaefiyat you'n batlaata hai:

Aap ﷺ jab khutba padhte to aap ki aankhe'n surkh ho jaatee'n aur aawaaz buland hoti aur ghussa sakht hota, goya aap kisi dushman ki fauj se daraate the aur kehte the ke abhi subh-o-shaam ko dushman tum par aane waala hai.

(Sahih Muslim: Kitab-ul-Juma: V3 P11)

كان رسول الله صلى الله عليه وسلم اذا خطب احمرت عيناه وعلا صوته واشتد غضبه حتى كأنه منذر جيش ويقول صباحكم ومساءكم.

Ek hadees mein aaya hai:

(Hazrat Jaabir bin Abdullah رضي الله عنه se riwayat hai, unho'n ne bayan kiya ke) Aap ﷺ ne khutba padhte hue farmaya ke jo koi (juma ke din) imam ke khutba padhte hue aawe wo khafif se do (2) rakate'n padh liya kare.

(Sahih Muslim: Kitab-ul-Juma: V5 P15)

عن جابر قال قال رسول الله صلى الله عليه وسلم وهو يخطب اذا جاء أحدكم يوم الجمعة ولامام يخطب فليركع ركعتين وليتجاوز فيهما.

Ek riwayat mein hai:

Hazrat Umar رضي الله عنه khutba padh rahe the ke usi waqt ek Sahabi (Usman رضي الله عنه) masjid mein daakhil hue to Hazrat Umar رضي الله عنه ne khutba hi mein kaha ke ye kaunsa waqt aane ka hai? Usne kaha main to Azaan sunte hi wazoo karke aagay hoo'n, Hazrat Umar رضي الله عنه ne kaha, kya sirf wazoo hi par tumne qanaa-at<sup>1</sup> ki hai, halaanke tum jaante ho ke Aap ﷺ ne nahaane ka hukm farmaya hai.

(Sunan Tirmizi: Abwaab-ul-Juma: H492-493 Abdullah bin Umar رضي الله عنه se riwayat hai)

بينما عمر بن الخطاب رضى الله عنه يخطب يوم الجمعة اذ دخل رجل من أصحاب النبي صلى الله عليه وسلم فقال: أية ساعة هذه؟ فقال: ما هو الآن سمعت النداء ومازدت على أن توضأت قال: والوضوء أيضا وقد علمت أن رسول الله صلى الله عليه وسلم أمر بالغسل.

Eid ke khutba ki kaefiyat you'n aai hai:

<sup>1</sup> T: Thodi cheez par raazi aur khush rehna, jo mil jae us par raazi rehna [FL]

Baad namaz Aap ﷺ logo'n ke saamne khade ho jaate aur log apni apni jagah par baethe rehte. Pas unko waaz karte aur wasiyyat farmate aur hukm karte aur agar kisi fauj ko taiyyaar karna hota to usi khutba hi mein taiyyaar karte, ya kisi baat ka hukm karna hota to kar dete, phir chale jaate.

فيقوم مقابل الناس والناس جلوس  
على صفوفهم فيعظهم ويوصيهم  
ويأمرهم وأن كان يريد أن يقطع  
بعثا قطعه أو يأمر بشئ أمر به ثم  
ينصرف.

(Bukhari: Kitab-ul-Eidain: H956; Muslim: Kitab Salaat-ul-Eidain: V3 P20 mein Abu Saeed Khudri (rz) se riwayat hai;-al-Lulu wal Marjaan: H510)

In riwayat se us shubha ka jawaab bhi ho jaata hai jo umooman is masla ke khilaaf par kiya jaata hai ke Aap ﷺ ke Sahaba رضي الله عنهم ne ghaer-mulko'n mein jaakar ajmi zabaano mein khutba ka tarjuma nahi sunaaya to maaloom hua ke siwaae Arbi ke aur zabaano mein tarjuma na chaahiye.

Iska jawaab un riwayat se you'n paaya jaata hai ke Aap ﷺ ne aen-khutba padhte hue jo ye farmaya:

Jo koi juma ke din.

إذا جاء أحدكم يوم الجمعة الخ.

(Sahih Muslim: Kitab-ul-Juma: V5 P15)

Hazrat Umar رضي الله عنه ne us sahabi ko der karne par toka, ahle baet bhi khateeb ko aesi haajat pesh aawe to kya arbi hi mein kahe? Aur bas karde ya un alfaaz ka matlab saamaeen ko samjha bhi de? Kuch shak nahi ke arbi hi mein kehne ko kaafi kehne waala duniya bhar mein koi na hoga.

Kya koi keh sakta hai ke ek shakhs Punjabi jo arbi zabaan se bilkul naa-aashna hai, masjid mein aae to Imam use tambeeh karne ko you'n kahe, ke:

Ye kaunsa waqt aane ka hai? Sirf wazoo hi par tumne qanaa-at<sup>1</sup> ki hai, halaanke tum jaante ho ke Aap ﷺ ne nahaane ka hukm farmaya hai.

آية سامة هذه؟ والوضوء أيضا وقد علمت أن رسول  
الله صلى الله عليه وسلم أمر بالغسل.

<sup>1</sup> T: Thodi cheez par raazi aur khush rehna, jo mil jaae us par raazi rehna [FL]

Ya agar ameer ko fauj taiyyaar karni ho to Punjabi ya hindi haazireen ko arbi mein farmaan de kar baghaer matlab samjhaae chal de, mere khayaal mein duniya bhar mein ye baat koi na kahega. Halaanke Aap ﷺ aur Sahaba ﷺ se ye sab umoor khutbaat mein saabit hain, phir ye kyoumkaar mumkin hai ke Sahaba ﷺ ne is usool (e-tafheem) ko ghaer mulko'n mein malhooz<sup>1</sup> na rakha ho. Haa'n, ye mumkin hai ke bawajah iske, ke fatah karte hi haazireen sirf apni fauj hoti thi ya jo nau-muslim hote wo bahut hi qaleel hote, is liye ba-hukm kasrat arbhi hi mein khutba sunaate honge aur khateeb ka ajmi zabaan se nawaaqif hona bhi ek sabab ho to aghlab<sup>2</sup> hai.

Alaawa iske, is baat ki nisbat kyoumkaar yaqeen ho sakta hai ke Sahaba Ikraam ﷺ ne ajmi zabaano mein khutba ka tarjuma ya matlab nahi sunaya, ya ghaayat-maa-fil-baab (غايت ما فى الباب) is ka adm-e-ilm hai aur adm-e-ilm mutqaza adm shai<sup>3</sup> ko nahi hota, khaas kar us soorat mein ke sarwar-e-kaaenaat ﷺ se ek fe'l saabit ho phir uske maamool-behi hone ke liye kisi sahabi ya imam ki taa'eed ki zaroorat hai, balke us fe'l-e-nabawi ke chodne par unke haq mein uzr talaash karna chaahiye, na ke fe'l-e-nabawi mein kisi tarah zof laane ki koshish. Kutub-e-fiqah mein bhi ye masla (khutba mein waaz karna) musarraah<sup>4</sup> milta hai.

Raddul Mohtaar mein hai ke: Khutba-e-Oola se pehle poshida auz<sup>5</sup> padhe phir (Allah Ta'ala ki) hamd-o-sana kare aur kalma-e-shahadatain aur Aap ﷺ par durood padhe aur waaz-o-nasihah kare aur Quran padhe.

و يد أقبل الخطبة الأولى بالتعوذ  
سرايم بحمد الله تعالى والثناء  
عليه والشهادتين والصلوة على  
النبي صلى الله عليه وسلم والعظة  
والتذكير والقراءة.

(Raddul Mohtaar: V3 P21)

Durre Mukhtar mein hai:

Imam ko (khutba mein) siwaae amr-e-maarroof karne ke aur baat karni manaa

ويكره تكلمه فيها الا الأمر

<sup>1</sup> T: (ملخوظ) Jis ka paas liya jaae, jiski riaayat ki jaae [RKT]

<sup>2</sup> T: Bohot ziyaaada ghaalib [RKT]

<sup>3</sup> T: (مقتضى عدم شيء) Kisi cheez ke na hone (ya zikr maujood na hone) ka taqaaza [RSB]

<sup>4</sup> T: (مُصَرَّح) Waazeh, saaf-saaf kaha hua, mufassal [RKT]

<sup>5</sup> T: Khamoshi ke saath Auzubillahi minash-shaetaan-nirrajeem padhe [RSB]

hai, amr-e-maarroof is liye makrooh nahi ke  
wo to khutba mein hai.

(Raddul Mohtaar: V3 P22)

Hidaaya mein hai:

Aur agar khateeb baeth kar ya be-wazu  
khutba padhe to jaaez hai, kyouнке  
maqsood be-wazu se bhi haasil ho sakta  
hai. (Hidaaya)

Maqsood ki tashreeh Kifaaya, Haashiya  
Hidaaya mein bhi hai ke maqsood khutba  
se waaz-o-nasihah hai (Kifaaya)

Maulana Abdul Hai Saahab Lucknawi marhoom ne kaha hai ke:

Ek-do tasbeeh par khutba mein kifaayat  
karna makrooh hai, jaesa ke Durre  
Mukhtar aur Jaame Rumooz mein likha  
hai, kyouнке ye khilaaf-e-sunnat hai, is liye  
ke Aap ﷺ hamesha (do) (2) khutbe padht  
the (jin ke darmiyan thodi der baeththe the  
us mein Allah ki taareef bayan karte) aur  
waaz-o-nasihah karte aur ahkaam  
munaasib bayan farmate aur Quran ki  
aayaat padhte the. (Umdat ur Raaya Haashiya  
Sharah Wiqaya)

بمعروف لأنه منها.

ولو خطب قاعداً أو على غير  
طهارة جاز لحصول المقصود.

وهو الوعظ والتذكير

ان لا يخلو الاقتصار على هذا من  
الكراهة كما في الدر المختار  
وجامع الرموز لكونه خلاف السنة  
فان النبي صلى الله عليه وسلم  
كان يخطب خطبتين ويجلس  
بينهما جلسة خفيفة وكان يثنى  
على الله فيهما ويعظ ويذير ويبين  
الأحكام المناسبة ويقرأ فيها آيات  
من القرآن.

Maala Budda mein hai:

Ek do (2) tasbeeh par khutba mein kifaayat  
karna makrooh hai, jaesa ke Durre  
Mukhtar aur Jaame Rumooz mein likha hai  
kyouнке ye khilaaf sunnat hai. Is liye ke  
Aap ﷺ hamesha 2 (do) khutbe padhte the  
(jin ke darmiyaan thodi der baeththe the us  
mein Allah ki taareef bayaan karte) aur

نزد صاحبين فرض آنت کہ ذکر طویل باشد، دو  
خطبہ خواندن مشتمل بر حمد و صلوة و تلاوت قرآن،  
وصیت مر مسلمانان را و استغفار برائے نفس خود و  
برائے مسلمانان نزد اکثر ائم فرض ست و نزد امام  
اعازم ست ترک آل مکروه.

(Umdat ur Riaaya Haashiya  
Sharah Wiqaya)



waaz-o-nasihat karte aur ahkaam  
munaasib bayan farmate aur Quran ki  
aayaat padhte the.<sup>1</sup>

Ba-garhz-e-ikhtisaar un hi hawaala-jaat par qanaa-at ki jaati hai, warna fiqa ki har ek kitaab mein masla saaf mil sakta hai un tamaam hawaala-jaat mein ba-tasreeh mazkoor hai ke khateeb waaz-o-tazkeer khutba mein kare. Aur daleel un sab ki wohi ahadees hain, jo ham ne naql ki hain aur Maulana Abdul Hai Marhoom ne haashiya Sharah Wiqaya ki manqoola ibarat mein unki taraf ishaara kiya hai.

Afsos hai ke islam ka ek aesa masla jo tamaam kutub-e-ahadees aur fiqa mein ba-tasreeh<sup>2</sup> taam<sup>3</sup> milta hai, is zamane mein aesa matrook hai ke baaz log khateeb ko waaz kehte hue sunte hain to munazir rehte hain ke us waaz ke baad khutba hoga. Kyoumke unke nazdeek khutba usi ka naam hai jis mein waaz waghaera ka naam na ho sirf arbi zabaan mein chand kalimaat padh diye jaae'n. *inna lillahi wa inna ilaehi raajioon*

Isse badh kar afsos us tareeq hai jo baaz maanieen ulama ka ejaad hai ke khutba se pehle mimbar par baeth kar desi zabaan mein waaz kehte rehte hain, jab log jama ho jaate hain to khade ho kar arbi zabaan mein khutba suna dete hain, jis mein koi kalma desi zabaan ka nahi. Bolte, maaloom nahi wo khutba kis matlab ke liye hota hai. Ya lil-ajab<sup>4</sup>

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<sup>1</sup> Saahibain ke nazdeek farz ye hai ke zikr taweel hoga, do (2) khutba padhna jo Allah ki ham do sana aur Nabi ﷺ par durood aur Quran ki tilaawat par mushtamil hoga aur khaas taur par musalmano ko wasiyyat karna aur khud apne liye aur tamaam musalmano ke liye istighfaar karna aksar aimma ke nazdeek farz hai aur Imam-e-Aazab Abu Hanifa رحمه الله ke nazdeek sunnat hai jiska chodna makrooh hai.

<sup>2</sup> T: (بالتصريح) Tafseelan, saaf-saaf, saraahat ke saath [RKT]

<sup>3</sup> T: (تام) Poora, mukammal, kaamil [RKT]

<sup>4</sup> T: (يا للعجب) Izhaar-e-haerat aur taajjub ke liye bola jaane waala kalma [RKT]

## Masla-e-Taraweeh:

Ahle Hadees ka mazhab hai ke ramzan ke mahine mein aath (8) rakat ma witr giyaara (11) rakat taraweeh ba-jamaat, awwal-shab padhni sunnat hai. Kyouнке Aap ﷺ ne kai roz padhi hain, chunache hadees mundarja-zel is amr par sareeh daleel hai.

Abu Zar رضي الله عنه kehte hain ke ham ne Aap ﷺ ke saath roze rakhe to (mahina ke) kisi roz bhi ham ko taraweeh padhane khade na hue yahan tak ke saat (7) roz maah ramzan ke baaqi reh gae to ek (1) raat padhai phir chaubeeswee'n (24) raat na padhaai phir jab pacheeswee'n raat aai to nisf shab tak namaz taraweeh padhaai.<sup>1</sup>

(Abu Dawood, Tirmizi, Nasai, Ibne Majah)

عن أبي ذر قال صمنا مع رسول الله صلى الله عليه وسلم فلم يقم بنا شيئاً من الشهر حتى بقى سبع فقام بنا حتى ذهب ثلث الليل فلما كانت السادسة لم يقم بنا فلما كانت الخامسة قام بنا حتى ذهب شطر الليل.

Chunache Aap ﷺ ke taraweeh padhne mein kisi ko bhi ikhtilaaf nahi is liye is amr ke suboot pesh karne ki chandaa'n zaroorat nahi. Albatta aaj-kal is masla mein ek tarz se bahes paedga hogai hai. Jis tarah hamare Hanafi bhai raful yadain ki nisbat muqir (eteraaf karte) hain ke Hazrat Aqdas رضي الله عنه ne raful yadain ki hai magar phir mansookh ho gait hi. Isi tarah aaj-kal ek-aadh ka khayaal hai ke taraweeh to Huzoor ﷺ ne padhi hain, magar jab logo'n ko gharo'n mein chale jaane ka hukm saadir farmaya to namaz taraweeh masjid mein ba-jamaat padhni mansookh<sup>2</sup> hogai.

To aese saahibo'n se faesla aasaan hai kyouнке Aap ﷺ ka fe'l to

<sup>1</sup> Abu Dawood: Abwaab Shahr Ramzan: H1372; Tirmizi: Kitab Abwaab us Saum: H803; Nasai: H1364, 1605; Ibne Majah: Iqaamat us Salah: H1327 mein riwayat kiya hai. [Sahih]

<sup>2</sup> Dekho Risaala al-Bayaan us Sareeh li-asbaat Karaaha-tut-Taraweeh muallafa (مُؤَلَّفَه) Maulwi Abdullah Saahab Chakdaalwi: P36 is risaala ka musannif ahle baet khud is amr ko mardood jaanta hai, kyouнке risaala mazkoora mein ahadees ke mazmoon par bahes hai, magar ahle baet to musannif mausoof yahan tak taraqqi kar gya hai ke ahadees ko maazAllah shaetaani khayalaat kehta hai is liye ye mazmoon uske liye nahi raha. Agar kuch taalluq usko raha hai to shia se jo taraweeh ke munkir hain, Aah! Us dafa ke chapne se bahut pehle Maulwi Chakdaalwi duniya se hamesha ke liye rukhsat ho gae. (منه) 12

unko bhi musallam hai. Raha mana ka daawa so daleel mohtaaj hai. Aap is masla par us hadees ko daleel laate hain jo khush-qismati se unke mukhaalif laaya karte hain. Bukhari-o-Muslim ki muttafiq alae hadees hai jiska mazmoon hai ke Sahaba رضي الله عنهم ne chand roz Huzoor ﷺ ki iqtida mein namaz padhi to aakhir Huzoor ﷺ apne hujra se baahar na nikle aur firma:

Yaane mujhe ye khauf hai ke tum par ye namaz farz na ho jaae aur agar farz ho gai to tum usko nibaah na sakoge is liye (aye logo!) Tum apne gharo'n mein namaz padho (is liye ke farz namaz ke alaawa aadmi ki sabse behtar namaz apne ghar mein hai).

خشيت أن يكتب عليكم ولو كتب عليكم ماقمتم فصلوا أيها الناس في بيوتكم فان أفضل صلوة المرء في بيته الا المكتوبة.

(Bukhari: Kitab-ul-Azaan: H731, Kitab-ul-Adab: H6113, Kitab-ul-Etesaam bis-Sunnah: 7290; Muslim: Salaat-ul-Musafireen: V2 P188 mein Zaid bin Saabit (rz) se riwayat kiya hai. Al-Lulu wal Marjaan: H447)

Pas saaf maaloom hua ke qiyaam-ul-lail (namaz-e-taraweeh) ba-jamaat masjid mein mansookh hai. Iske jawabaat to kai tarah ho sakte hain, magar jin saahib se hamara rooe-sukhan<sup>1</sup> hai, choonke unse hame'n zaati taur par bhi khayaal haasil hai jisse ham unki tabiyyat se waaqif hain is liye sirf ek hi jawaab jo unki tabiyat ke munaasib hai det hain ke jis namaz ki sunniyat ke ham muddai hain, iska yahaa'n koi zikr nahi. Ye hadees namaz-e-tahajjud ke muttaliq hai.

Chunache Sahih Bukhari<sup>2</sup> mein saaf lafz hain: 'خرج ليلة من جوف الليل' yaane Aap ﷺ ek roz aakhir raat ko nikale aur namaz padhi to chand logo'n ne aap ki iqtida ki, aahista, aahista sab ko khabar ho gai ke Huzoor ﷺ raat ko jamaat karate hain to logo'n ka itna izdihaam<sup>3</sup> hua ke masjid mein na samaa sakte the, chauthi raat aap tashreef na laae to Sahaba رضي الله عنهم ki khwaahish par aap ne wo irshad farmaya jiska zikr pehle ho chuka hai.

<sup>1</sup> T: (رَوَى سَخَن) Khitaab, baat ka rukh [RKT]

<sup>2</sup> Kitab-ul-Juma: 924, Kitab-ut-Tahajjud: 1129 Ayesha رضي الله عنها se riwayat hai.

<sup>3</sup> T: (اِزْدِحَام) Bheed, majma, hujoom [RKT]

Is hadees se agar kuch saabit hota hai to ye ke Aap ﷺ ne Sahaba رضی اللہ عنہم ko namaz-e-tahajjud ke ba-jamaat masjid mein adaa karne se mana farmaya hai, jiski wajah bhi khud hi bayan farmadi ke mujhe iski farziyyat ka khauf hai, jise hamare daawa se koi taalluq nahi. Hamara daawa to awwal shab ki jamaat ke sunnat hone ka hai, jiske suboot mein ham ne hadees bhi naqal ki hai, jo un saahab ko bhi musallam hai, pas aese waese ehtimalaat se agar naskh saabit hoga to koi masla shariyat ka saabit na hoga.

Aese saaf aur sahih jawaab ko paakar bhi un Maulwi Saahab ne qubool nahi kiya, balke iske jawaab mein bahut koshish ki hai, saari koshish ka khulaasa yehi hai ke pehle waqt ki namaz aur pichle waqt ki ek hi hai, do (2) nahi, yehi taraweesh jo awwal waqt padhi jaati hai, tahajjud ki namaz hai aur koi nahi, to iska jawaab ye hai ke us daawa par bhi koi daleel nahi, balke uske khilaaf daleel maujood hai, kyonke tahajjud ke maane hain, neend se uth kar namaz ka padhna.

Qaamoos mein hai: <sup>1</sup>تَهَجَّدُ اسْتِيقَظُ

(حضرت عائشہ رضی اللہ عنہا و عن أبيها) Hazrat Ayesha (Allah unse aur unke waalid se raazi ho) ki hadees se jo zel mein darj hai, ye amr saabit nahi hota ke awwal shab ki namaz aur aakhir shab ki namaz ek hi hai. Balke isse agar kuch saabit hota hai to ye ke:

Aap ﷺ (ramzan aur ghaer-ramzan mein) ماكان رسول الله صلى الله عليه و سلم يزد في رمضان ولا في غيره على إحدى عشرة ركعة. giyaara (11) rakate'n padhte the. (Bukhari: Kitab-ut-Tahajjud: 1147; Muslim: Salaat-ul-Musafireen: 125 mein Ayesha Siddiqah رضي الله عنها se riwayat kiya hai. Al-Lulu wal Marjaan: 426)

Rahi ye baat ke jin teen (3) dino'n mein aap ne awwal shab taraweesh padhi thee'n, un dono mein aakhir shab bhi namaz padhi hogi ye to giyaara (11) rakat se ziyaada ho gae'n aur agar nahi padh hogi to farman-e-Ilaahi <sup>2</sup>فَتَهَجَّدْ ki taameel na hui.

To iska jawaab ye hai ke dono soorate'n mumkin hain, yaane ye bhi ho

<sup>1</sup> Tahajjud ke name hai, Neend se bedaar hua.

<sup>2</sup> Isse ishaara Surah-al-Isra: 79 ki taraf hai (وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ)

sakta hai ke Huzoor ﷺ ne un dino'n namaz-e-tahajjud padhi ho, magar choonke tamaam umr ke lihaaz se teen (3) din ki miqdaar aesi qaleel hai jiski koi nisbat hi nahi milti, is liye Ayesha Siddiqah رضي الله عنها ne aam taur par nafi kardi ke Aap ﷺ ne kabhi (giyaara (11) se) ziyaada nahi padhe'n.

Ye bhi mumkin hai ke un teen dino'n mein Huzoor ﷺ ne usi awwal shab ki namaz ko tahajjud ke qaaem-muqaam qaraar de kar phir tahajjud na padhi ho, lekin kisi namaz ka doosri namaz ke qaaem-muqaam sawaab mein ho jaane se un dono ka ek hona laazim nahi aata, dekho Juma, Zohar, ke qaaem-muqaam hai, magar dono ek nahi. Juma ke waaste kai-ek sharaaet aesi hain jo Zohar ke liye nahi.

Haasil-kalaam ye ke Aap ﷺ ne namaz-e-taraweeh awwal raat teen (3) roz padhi hai, jisse us fe'l ka sunnat hona saabit hai, choonke naskh saabit nahi is liye taraweeh ka awwal-shab padhna ba-dastoor hai.

Raha taadaad-e-rakat ka sawaal so us mein Ahle Hadees ka kisi se ikhtilaaf nahi, kyonke ye to sab maante hain ke Aap ﷺ ne taraweeh ma' witr giyaara rakate'n padhi hain, chunache Sahih Bukhari<sup>1</sup> mein riwayat hai ke Aap ﷺ ramzan aur ghaer-ramzan mein giyaara (11) rakate'n padhte the, bees (20) Aap ﷺ se saabit nahi. Haa'n, aaj-kal mashoor hai ke Hazrat Umar رضي الله عنه ke zamane mein jab taraweeh ka ba-jamaat intizaam hua to Sahaba Ikraam رضوان الله عليهم ba-hukm Ameer-ul-Momineen bees (20) rakat padhte the, halaanke waaqia iske bar-khilaaf hai. Muwatta Imam Maalik aur Qiyaam-ul-Lail lil Maroozi mein riwayat hai:

Imam Maalik ne Muhammad bin Yusuf se aur unho'n ne Saaib bin Yazeed se riwayat ki hai, unho'n ne bayan kiya ke) Hazrat Umar رضي الله عنه ne Ubai bin Kaab aur Tamim Daari ko (taraweeh ka imam bana kar) Hukm farmaya tha ke logo'n ko giyaara (11) rakate'n padhaya kare'n. (Muwatta; Qiyaam-ul-

مالك عن محمد بن يوسف عن  
السائب بن يزيد أنه قال أمر عمر  
بن الخطاب أبي بن كعب  
وتميم الداري أن يقوم للناس  
بأحدى عشرة ركعة.

<sup>1</sup> Salaat-ut-Taraweeh: 2013, Kitaab-ul-Manaaqib: 3569; Muwatta Imam Maalik: V1 P76

Ye riwayat saaf bata rahi hai ke Hazrat Umar رضي الله عنه ne wohi adad<sup>1</sup> bahaal rakah tha jo Aap ﷺ se saabit hua tha, yaane ma' witr giyaara (11) rakate'n, haa'n ek riwayat mein you'n bhi aaya hai:

Yazeed bin Rummaan kehte hain ke log (khud-ba-khud) Hazrat Umar رضي الله عنه ke zamane mein (ramzan mein) ma' witr ke te-ees (23) rakate'n padha karte the. (Muwatta Imam Maalik: Kitab us Salah Fee Ramzan: V1 P73)

عن يزيد بن رومان أنه قال: كان الناس يقومون في زمان عمر بن الخطاب في رمضان بثلاث وعشرين ركعة.

Iska jawaab ye hai ke ye fe'l logo'n ka bataur khud tha Ameer-ul-Momineen رضي الله عنه ne to jamat ke saath giyaara (11) rakate'n hi muqarrar ki thee'n. Baaz log shauqiya alag-alag nafil-nafil padh liya karte the. Chunache bees (20) par bhi qanaa-at na karte the, balke baaz chattees (36) ma' witr untalees (39) aur baaz ma' witr iktalees (41) bhi padh liya karte the. (Qiyaam-ul-Lail Maroozi: P91)

Ye maziyyat<sup>2</sup> unki bataur nawaafil ke thi, nawaafil par koi eteraaz ya bahes nahi, bahes sirf ye hai ke taraweeh sunnat kitni rakate'n hain. Ahle Hadees balke baaz hanafiyya ka qaul bhi yehi hai ke taraweeh sunnat ma' witr giyaara (11) rakate'n hain, chunache Shaikh Ibnul Hamaam jo hanafiya ke bade paae ke buzurg guzre hain, Sharah Hidayah mein likhte hain:

Mukhtasar ye sunnat taraweeh (ba-jamaat) ma' witr ke giyaara (11) rakate'n hain jo Aap ﷺ (aur Hazrat Umar رضي الله عنه) se saabit hain.<sup>3</sup> (Fathul Qadeer: V1 P334 [Egypt print])

فحصل من هذا كله أن قيام رمضان سنة احدى عشرة ركعة بالوتر في جماعة فعله عليه السلام.

<sup>1</sup> T: (عَدَد) Ginti, shumaar, taadaad [RKT]

<sup>2</sup> T: (مَزِيَّت) Fazeelat, bartari, khoobi [RKT]

<sup>3</sup> Neez Akaabir ulama-e-hanafiyya ki aath (8) rakat taadaat-e-taraweeh par shahaadat ke liye dekhiye Anwaar-ul-Masabeeh muallafa: Maulana Nazeer Ahmad Rahmani: P22-28

## Ek Dafa Ki Teen (3) Talaaqe'n:

Ahle Hadees ke mazhab hai ke ek dafa ki teen (3) talaaqe'n dene se (jaesa ke aaj-kal dastoor hai) ek hi talaaq hoti hai, yaane aurat mutallaqa khaawind par haraam nahi hoti, balke agar rujoo kare to kar sakta hai, kyonke Sahih Hadees mein waarid hai:

Aap ﷺ aur Hazrat Abu Bakr ﷺ ke zamane mein balke Hazrat Umar ﷺ ki khilaafat ke (ibtidaai) do (2) saal tak bhi teen (3) talaaqe'n ek hi shumaar hoti thee'n, phir Hazrat Umar ﷺ ne (logo'n ki haalat dekh kar ke ek hi majlis mein teen (3) talaaqe'n de dete hain jo shara mein na-pasand hai) Kaha ke un logo'n ne ek aese kaam mein jaldi ki hai, jis mein shara' ki taraf se unke liye dheel manzoor rakhi gait hi agar ham un par ye hukm jaari kar de'n to munaasib hai pas unho'n ne un par jaari kar diya (ke jo koi ek dafa mein teen (3) talaaqe'n dega wo teen (3) hi shumaar hongy. (Sahih Muslim)

كان الطلاق على عهد رسول الله صلى الله عليه وسلم وأبي بكر وسنتين من خلافة عمر (رضى الله عنه) طلاق الثلاث واحدة، فقال عمر بن الخطاب: ان الناس قد استعجلوا في أمر كانت لهم فيه أناة فلو أمضيناه عليهم فأمضاه عليهم.

Ahle Hadees ka daawa hai ke ye hadees saaf dalaalat karti hai ke Aap ﷺ ke ahd-e-hidaayat mahd mein log teen (3) talaaqe'n agar ek dafa de dete the to ek hi gini jaati thi, ye to zaahir hai ke Sahaba Ikraam ﷺ aese azeem ahkaam apne paas se ejaad na kar liya karte the, balke Hazrat Umar ﷺ ke irshad se karte the, chunache Abu Bakr ﷺ ke zamane mein ye hukm ba-dastoor raha yaha'n tak ke Hazrat Umar ﷺ ki khilaafat ke do (2) saal tak bhi yehi hukm tha, phir jab logo'n ne ek hi dafa ki mutaaddid talaqe'n dene ki aadat karli jo agarche ek hi shumaar hoti thee'n, magar shara'-shareef mein mutaaddid talaqe'n ek hi waqt mein deni naa-pasand ki gai thee'n, is liye Hazrat Umar ﷺ ne logo'n ko rokne ke liye ye hukm jaari kar diya ke jo koi teen (3) talaqe'n ek hi dafa dega wo teen (3) hi shumaar hongy jisse gharz<sup>1</sup> ye thi ke log ye

<sup>1</sup> T: (غَرَض) Matlab, maqsad, haajat, khwaahish, iraada [RKT]

dhamki sun kar aesi na-shaaista harkat se baaz aajaae'n. Aur ye to zaahir hai ke Hazrat Umar رضي الله عنه kiya tamaam duniya bhi siwaae Paeghambar عليه السلام ke kisi mansab-e-shariyat nahi, chunache ham is risaala mein is masla par mufassal bahes kar aae hain.<sup>1</sup>

Pas ahle baet dekhna ye hai ke Hazrat Umar رضي الله عنه ka ye hukm-e-sharai hai? Kuch shak nahi ke sharai nahi, yaane aesa nahi ke ye hukm shariyat ka masla qaraar diya jaae, balke ek siyaasi hukm hai jo haakim-e-waqt kisi maslahat se ya kisi bad-nazmi ke band karne ko jaari karde ya koi saza badhade jaese hanafiyo'n ke nazdeek-zaani ko jila-watan kar dena hadd-e-zina se siyaasi hukm hai, sharai nahi, yaane Haakim-e-Waqt ki taraf se ba-gharz daf'-e-fasaad<sup>2</sup> hai, fasaad azeem agar na ho to uska karna bhi chandaa'n zaroori nahi hai. Isi hadees ki taaeed aayat-e-qurani se bhi hoti hai jis mein talaaq ka zikr hai. Irshad hai:

Talaaq-e-rajee<sup>3</sup> do (2) dafa hai, phir uske الطَّلَاقُ مَرَّتَيْنِ فَإِمْسَاكَ يُعْزِزُكِ أَوْ كَسْرِ نِجْ يَإِخْسَانٍ baad ya to khaawind ba-dastoor rok le ya ehsaan aur sulook se chod de. (Surah-al-Baqara: 229)

Yaane, talaaq-e-rajee do (2) dafa hai, phir uske baad ya to khawind ba-dastoor rok le ya ehsaan aur sulook se chod de.

Is aayat mein saaf mazkoor hai ke do (2) talaaqo'n ke baad khaawind ko do (2) baato'n mein se ek ko kar lene ka ikhtiyaar hai, yaane wo aurat ko rok bhi sakta hai, aur chod bhi sakta hai, lekin dar-soorat<sup>4</sup> teen (3) talaaqo'n ko teen (3) kehne se ye ikhtiyaar nahi rakh sakta. Kyounke jab kisi shakhs ne ek hi dafa 'أَنْتَ طَالِقٌ ثَلَاثًا' (tujhe teen (3) talaaq) keh diya aur teeno'n ne us par waaqe ho kar aurat ko mughallaza, yaane haraam kar diya, aesa waqt to koi na nikla jis mein khaawind ko ikhtiyaar ho ke usko rakh sake, kyounke lafz to ek hi dafa mu'n se nikaala hai.

<sup>1</sup> Dekhiye Masla Taqleed-e-Shakhsi Number 11

<sup>2</sup> T: (دفع فساد) Bigaad, kharaabi, jhagde ko door karna [RSB]

<sup>3</sup> T: Aesi talaaq jiski muddat mein khaawind apni aurat ko bila-tajeed-e-nikah ke biwi bana sakta hai [RKT]

<sup>4</sup> T: (در صورت) Us soorat mein, ba-haalat [RKT]



اَنْتَ ، اَنْتَ طالق ‘، اَنْتَ طالق ‘ (tujhe talaq, tujhe talaq, tujhe talaq) alag-alag kahe, magar choonke teen (3) ke qaaileen dono mein baraabar hukm lagaate hain, is liye ye aayat fil-jumla hamari taaeed aur unki tardeed karti hai (Tafseer-e-Kabeer mulaahaza ho).<sup>1</sup>

Sahih Muslim waali hadees se jisko ham ne naql kiya hai un tamaam hadeeso’n aur riwaayato’n ka jawaab ho sakta hai jo teen (3) ke suboot ke liye pesh ki jaati hain, jin se baaz to imamaan-e-deen aur Sahaba رضي الله عنهم ke qaul hain jo marfoo<sup>2</sup> hadees-e-nabawi ke muqaable par hujjat to kya? Pesh karna bhi be-adabi hai, aur baaz marfoo ahadees bh ihain, lekin na to sehat mein is hadees ke baraabar hain, na dalaalat mein. Ye hadees sehat mein pakki hai aur iski dalaalat ibaraat un nas<sup>3</sup> hai, jo tamaam qism ki dalaalato’n se muqaddam hai.

Is hadees par aur to jo kuch sawalaat waarid<sup>4</sup> hote the, wo the hi, lekin *faazil bihaari musannif* al-ghyaas ne jo sawaal kiya hai wo beshak is qaabil hai ke saara naql kiya jaae, wo ye hai: “*Is hadees mein to mutlaqan teen (3) Talaaq ko ek shumaar karne ka waaqia mazkoor hai, jisse maaloome ho ta hai ke teen talaaq ‘بفم واحد يا بجلسة واحدة يا جلسات متفرقة’ (Ek saath ya ek majlis ya mutaaddid majaalis mein) dene ko log ek shumaar karte the. Teen baras khilaafat tak Hazrat Umar رضي الله عنه ki to talaaq-e-mughallaza ki beekh-o-buniyaad hi kat jaati hai. Talaaq-e-mughallaza koi baaqi nahi rehti hai aur jab tak is hadees-e-mazkoora se saaf lafzo’n mein ‘بفم واحد يا بجلسة واحدة يا رجعي’ ka batlaaya nahi jaaega, dale, daawa ke saath mantabiq<sup>6</sup> na hogi, daleel aam hai, daawa khaas saabit nahi ho sakta. Daawa to ye hai ke 3 talaaq ‘بفم واحد يا بجلسة واحدة’ ek rajee hogi aur daleel ye hai ke talaaq-e-salasa ek talaaq hoti thi, hargiz daleel-e-aam se natija-e-khaas nahi niklega. Haa’n, agar is daleel ko*

<sup>1</sup> Tafseer-e-Kabeer (urdu tarjuma) Allama Fakhruddin Raazi: P139

<sup>2</sup> T: Wo hadees jis ke raawiyoon ka sisila paeghambar tak pohonche [RKT]

<sup>3</sup> T: (عِبَارَةُ النَّصِّ)

<sup>4</sup> T: (وَارِد) Pohonche, haazir hue [RSB]

<sup>5</sup> T: ‘بفم’ ka matlab hoga: Apne mu se [RSB]

<sup>6</sup> T: (مُنْتَظِق) Chaspaa’n muwaafiq hona [RKT]

*khaas kar deejaye aur alfaaz mahzoof-o-muqadar<sup>1</sup> maan kar zabardasti natija-e-khaas nikaalne par koi aasteen chadhaae to uska jawaab kya hai, magar ahle basirat ke nazdeek daleel kaafi na hogi". (P 46)*

Poora matlab is ibaaarat ka to musannif-e-mausoof hi ne samjha hoga, magar jahan tak hamari samajh rehnumaai karti hai ham ye samajhte hain ke aap ko is hadees se ye saabit nahi hota ke koi-si teen talaaaqe'n Aap ﷺ ke zamaane mein ek shumaar hoti thee'n 'أنت طالق ثلاثا' waali ya 'أنت طالق، أنت طالق، أنت طالق' waali, ya teen tuhur<sup>2</sup> waali jo alag-alag deen-e-islam jaati thee'n?

To iska jawaab ye hai ke teesri shiq<sup>3</sup> chodkar baaqi dono soorato'n mein ek hi hoti thee'n, kyonke teesri shaq, yaane aesi soorat mein teen talaaaqe'n jo alag-alag tuhro'n mein deen-e-islam jaa'e'n ye to Quran-e-Majeed ki sareeh aayat se samajh mein aati hain. Phir unko bhi hadees-e-mazkoor mein daakhil karna ya daakhil samajhna goya Sahaba Ikraam رضوان الله عليهم ki janaab mein, balke khud Sarwar-e-Kaainaat ﷺ ke huzoor mein be-adabi hai. Kyonke uske saaf maane ye hain ke unho'n ne is hukm-e-qurani ko nahi samajha tha.

Balke tamaam umr uske khilaaf karke talaaq-e-mughallaza ki beekh-o-buniyaad hi uthadi thi. Agar Hazrat Umar (rz) tawajjo na karte to shayad talaaq-e-mughallaza jo Quran-shareef mein maujood thi duniya mein wujood-pazeer hi na hoti (che-khush<sup>4</sup>) Halaanke Hazrat Umar رضوان الله عليه khud qaael hain ke logo'n ne ek aese amr mein jaldi ki hai jis mein unke liye dheel madde-nazar rakhi gai thi, yaane teen talaaaqe'n mutafarriq taur par waaqe karne ka unko hukm tha jo ek majlis mein de dete hain.

Alaawa iske musannif mausoof ka ye kehna bhi sahih nahi ke daleel-e-aam se daawa-e-khaas saabit nahi hota, kyonke aam ke do (2) maane hain, ek maaqooli-aam hota hai jise kulli kehte hain, ek usooli-aam

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<sup>1</sup> T: (محذوف و مقدر)

<sup>2</sup> T: (Haiz se paaki, 2 haiz ke darmiyaan ke aiyyaam [RKT])

<sup>3</sup> T: (شِقْ) Tukda, hissa, juz, shaakh [RKT]

<sup>4</sup> T: (چه خوش) Kya khoob, kya baat hai, waah! Kya kehna [RKT]

hota hai. Maaqooli-aam se to makhsoos juzi ka tahaqquq<sup>1</sup> zaroori nahi, magar usooli-aam mustalzim-e-khaas ko hota hai. Khaas kar hanafiyo'n ke mazhab mein jo aam aur khaas ko dalaalat mein masaawi-ul-iqdaam (baraabar) maante hain, yahan agar aam hai to usooli aam haito usooli ko mustalzim hai, jaesa ke 'فَاقْتُلُوا الْمُشْرِكِينَ'<sup>2</sup>. Zaid mushrik ko bhi shaamil hai. 'فَافْهَمُوا وَلَا تَعْجَلُوا' (Pas samajh le aur jaldi mat kar). Isi qism ke aur bhi kai ek sawaal hain jin ke jawabaat-ma-mazeed tehqeeq is masla ke Zaad-ul-Maad aur Neel-ul-Autaar waghaera mein mil sakte hain. Risaala-e-Haaza ke munaasib-e-haal jis qadar tha wo adaa kiya gaya.

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<sup>1</sup> T: (تَحَقُّق) Tasdeeq, asliya ya waaqfiyat saabit karna, sahih jaanna [RKT]

<sup>2</sup> Surah-at-Tauba: 5 - Pas, Mushriko'n Ko Qatl Kardo

## Mafqood-ul-Khabar Ki Biwi Ka Hukm

Ahle Hadees ka mazhab hai ke mafqood-ul-khabar (jiski koi khabar na ho ke wo kaha'n hai, zinda hai ya murda) ki biwi chaar (4) saal ke baad chaar-maah-dus-roz iddat guzaar kar nikaah-e-saani kar lewe, yehi mazhab Imam Maalik aur Shafai رحمہما اللہ ka hai. Hazrat Umar Farooq رضی اللہ عنہ ne yehi hukm saadir farmaya tha. Chunache Imam Maalik, aur Shafai رحمہما اللہ ne usko in lafzo'n mein riwayat kiya hai:

Mafqood-ul-Khabar ki biwi chaar-saal امراة المفقود تریص أربع سنین (intizaar) ke baad chaar-maah-dus-roz ثم تعد أربعة أشهر وعشراً iddat guzaar kar nikaah karle.

(Muwatta Imam Maalik: Kita but Talaah: V2 P93, dekhiye Subul us Salaam: V3 P317)

Jamhoor Hanafiya iske khilaaf hain, phir un mein koi to uski miaad nawwe (90) baras batlaata hai, koi ek-sau-bees (12) baras, koi kehta hai ke jab uske khaawind ke ham-umr umooman mar jaae'n to nikaah karna jaaez hai. Magar is masla ki quwwat-e-suboot aur aurat-e-mazkoora ki qaabil-e-rehem haalat ne bahut se mohaaqqiqeen-e-hanafiya ko is baat par majboor kiya hai ke wo Ahle Hadees waghaera ke ham-safeer (ham-nawa) aur muttafi-q-ur-raae ho'n.

Saahib Raddul Mohtaar, jo fuqaha-e-hanafiya mein bade paae ke mutabahhir<sup>1</sup> faqeeh hain, Baab-ul-Mafqood<sup>2</sup> mein saaf iqraari hain ke ba-waqt-e-zaroorat Imam Maalik رحمہ اللہ ke mazhab par fatwa dena jaaez hai.

Hindustan ke ulama-e-hanafiya ke Fakhr Maulana Abdul Hai Saahab Lucknawi marhoom ne to bade hi zor se is baat ka izhaar kiya hai, choonke aap ki saari taqreer dil-pazeer<sup>3</sup> hai is liye Sharah Wiqaaya ke haashiya Umda-tur-Raaya se naql ki jaati hai. Maulana Saahab Mausooof baad zikr karne dalaael-e-fariqaen ke aur qaabil-e-radd ko radd karne ke baad farmate hain:

(Aur bahut bahes-o-mubaahasa ke baad و بعد اللتیا والتی نقول قد صرح

<sup>1</sup> T: (مُتَبَحِّر) Ilm ka bada dariya, bahut bada aalim-faazil [RKT]

<sup>2</sup> Dekhiye: Raddul Mohtaar: V6 P460-461

<sup>3</sup> T: (دل پذیر) Dil ko lubhaane waala, khush-gawaar, marghoob [RKT]

ham kehte hain ke) Hamare ashaab (hanafiyo'n) mein se ek jamaat jaese musannif Jaame-ur-Rumooz aur musaffi Ad-Durar-al-Muntaqa (Sharah-al-Muntaqa) aur musannif-e-Raddul Mohtaar waghaerahum ne saaf likha hai ke is masla (mafqood-ul-khabar) mein agar (koi Hanafi) Imam Maalik عليه السلام ke mazhab par zaroorat ke waqt fatwa de to koi harj nahi. Phir farmate hain ke mera amal bhi usi par hai, maine kai ek dafa Imam Maalik عليه السلام ke qaul par fatwa diya hai, kyouнке main jaanta hoo'n ke usi ki daleel qawi hai aur qata-nazar<sup>1</sup> iske ghaer imam ke mazhab ki taqleed zaroorat ke waqt sabke nazdeek jaaez hai. Phir farmate hain ke main us mein akela nahi hoo'n, balke hanafiyo'n mein se ek jamaat mere saath muwaafiq hai. Phir farmaya mere zamane ke baaz ulama ne is amr mein mujh se kuch takraar ki to maine baaz ke shubhaat to rafa<sup>2</sup> kar diye. Aur baaz se khamosh raha. Kyouнке main jaanta tha ke unka mablagh-e-ilm<sup>3</sup> utna nahi aur ye wahan tak nahi pohonche jahan main pohoncha hoo'n, pas wo maazoor hain aur taqleed (e-jaamid aur taassub) ke bhawar mein giraftaar (ho kar maazoor hain).

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الحنفية، ولقد عارضنى فيه جمع  
من أفاضل عصرى فدفع  
شبهات بعضهم وسكت عن  
جواب بعضهم علماً منى أنهم لم  
يصلوا الى ماوصلت فهم  
معذرون و فى بحار جمود  
التقليد والتعصب معذرون.

(Umdatur Raaya Haashiya  
Sharah Wiquaya: 2)

Ahle Hadees ke khlaaf ek hadees aur ek qaul Hazrat Ali عليه السلام ka naql kiya

<sup>1</sup> T: (قَطَعَ نَظَرَ) Andekhi karna, kisi cheez ke khayaal ko chod dene ya kisi kaam/hukm ke tark kar dene ka amal [RKT]

<sup>2</sup> T: (رَفَعَ) Kisi kaifiyat ke hat jaane, door ho jaane ya zaael ho jaane ka amal [RKT]

<sup>3</sup> T: (مَبْلَغُ عِلْمٍ) Ilmi istedaad, dast-gaah [RKT]

ja sakta hai.<sup>1</sup>

Mafqood-ul-Khabar ki aurat jab tak امرأة المفقود امرأة حتى يأتيها  
khaawind ki khabar na aae usi ki aurat hai,  
yaane nikaah-e-saani nahi kar sakti. البيان.

(Sunan Daraqutni: V1 P312; Sunan Kubra lil Bayhaqi: V7 P445 mein Mughira bin Shu'ba se  
marfooan ba-sanad-e-zaeef riwayat kiya hai. Dekhiye Subul-us-Salaam: V3 P318)

Magar is hadees ko tamaam mohaddiseen ne zaeef likha hai. (Takhribaate-Hidaaya liz-Zeli, Asaqalani<sup>2</sup> waghaera)

Aur Hazrat Ali رضي الله عنه ke qaul ka jawaab ye hai ke awwal to aese masaael-e-  
ijtihaadiya mein sahabi ka qaul jo qiyaas ke muwaafiq ho, hujjat nahi.  
Khaas kar aesi soorat mein ke khalifa-e-duwam jaese jaleel-ul-qadr  
sahabi ka faisla uske khilaaf ho. Duwam ye ke Hazrat Ali رضي الله عنه ne khud us  
qaul se rujoo kiya aur Hazrat Umar رضي الله عنه ke faisla par amal kiya hai.  
(Zarqaani Sharah Muwatta)

Alaawa iske usooli taur se is par ek sakht eteraaz waarid hota hai, jo  
Maulana Abdul Hai Saahab marhoom ke lafzo'n mein likha jaata hai,  
farmate hain:

Hamare ashaab (hanafiyo'n) par is jagah ye  
eteraaz waarid hota hai ke sahabi ka qaul  
kisi aese amr mein jo aql aur ijtihaad se na  
samjha jaae, balke shariyat ki tafheem<sup>3</sup> par  
mauqoof ho, hukman marfoo hota hai,  
yaane uska ye matlab hota hai ke goya Aap  
ﷺ ne farmaya hai pas wo doosre aqqaal

و مما يرد في هذا المقام على  
أصحابنا أن قول الصحابي فيما لا  
يعقل بالرأى في حكم المرفوع  
فيقدم على غيره ومن المعلوم أن  
في أثر عمرو غيره يخالف القياس

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<sup>1</sup> Hazrat Ali رضي الله عنه ka asar baae'n-lafz\* marwi hai:

Mafqood-ul-Khabar ki aurat aesi aurat hai jo aazmaaish  
mein daali gai hai, pas wo sabr kare yahan tak ke uske  
khaawind ki maut ki yaqiqi khabar uske paas aae.

امرأة المفقود امرأة ابتليت فلتصبر حتى  
يأتيها يقين موته.

Isko Imam Shafai ne Kitab-ul-Umm: V5 P223; Saeed bin Mansoor ne apni Sunan: 1752 mein aur  
Abdur Razzaq ne Al-Musannaf: 12330 mein riwayat kiya hai. Dekhiye Subul-us-Salaam: V3  
P318 aur Nasb-ur-Raaya: V3 P473)

\*T: ( بلى لفظ ) Khule alfaaz mein [RSB]

<sup>2</sup> Nasb-ur-Raaya liz Zeli: V3 P473; Ahadees-uz-Zaeefa: 2931; Zaeef Jaame-ul-Sagheer: H1253;  
Kitab-ul-Elal: V1 P432

<sup>3</sup> T: ( تَفْهِيم ) Samjhaana, aagaahi, ilm mein aana, explanation [RKT]

par (jo aese na ho'n, yaane qiyaas ke muwaafiq ho'n, ya qiyaas se samjhe jaa sakte ho'n) muqaddam kiya jaawega, jab ye usool muqarrar hai to us mein shak nahi ke Hazrat Umar رضي الله عنه waghaera ka qaul (ke mafqood-ul-khabar ki aurat chaar (4) saal tak intizaar kare) qiyaas ke khilaaf hai, jo yaqeenan marfoo ke hukm mein hoga, pas waajib hai ke usi par amal kiya jaae aur jo aqwaal sahaba ke is baare mein qiyaas ke muwaafiq hain (ke aurat-e-mazkoora hamesha tak uski biwi hai) unko bhi aur qiyaas ko bhi chod diya jaae.

فيكونان مرفوعاً حكماً فلا بد أن  
يؤخذ به ويقدم على الآثار  
الموافقة للقياس وعلى القياس.  
(Surah)

Hindustan ke *fakhr-ul-hanafiya* Hazrat Maulana Rasheed Ahmad Gangohi Saahab marhoom ka bhi yehi fatwa hai, jo darj-e-zel hai (ye fatwa card par hamare paas mohr-zada maujood hai)

## Fatwa

Zauja Mafqood-ul-Khabar ke baare mein ulama-e-hanafiya ne ba-wajah zaroorat Imam Maalik رحمته الله ke qaul par fatwa diya hai aur amal kiya hai aur banda bhi binaa-bar<sup>1</sup> zaroorat us mazhab par amal karna jaaez jaanta hai. Faqat. Wallahu Aalam

(Banda Rasheed Ahmad Gangohi afaa anhu) (Fataawa Rashidiya: V2 P160)

Yehi Ahle Hadees ka mazhab hai, Allah Maulana marhoom ko is rahem ki jaza-e-khair de, jo unho'ne us be-kas-o-mazloom sinf-un-nisa (sinf-e-naazuk) par kiya. Aainda bhi jo ulama is mein shareek ho'n un par bhi Allah rahem kare. <sup>2</sup>يرحم الله عبداً قال آميناً

<sup>1</sup> T: (بنا بر) Mutaabiq, muwaafiq [RKT]

<sup>2</sup> Allah Ta'ala us bande par rahem farmaae jis ne aameen kaha.

## Ahle Hadees Kyoun Ahle Hadees Hain?

Ahle Hadees laqab choonke pasandida hai is liye hamare bhai muqallideen is lafz ko sunte hi kaha karte hain ke kya ham 'Ahle Hadees' nahi? Tum Ahle Hadees ho.

Iska jawaab ye hai ke jin maane se Ahle Hadees apna naam Ahle Hadees rakhte hain, un maane se muqallideen Ahle Hadees nahi hain. Ahle Hadees aur muqallideen ke tareeq-e-amal bil-hadees alag-alag hain. Ahle Hadees to ba-moojib<sup>1</sup> usool-e-musallama hadees ko duwam<sup>2</sup> darja, Quran se samajh kar aur Quran-sharif ke talaash masaael ke waqt pehli nazar hadees par daalte hain, agar ba-qaaeda hadees se wo masla unhe'n mil gaya to is baat ki parwaah nahi rehti ke us masla mein kisi ka kya mazhab hai aur kisi ka kya khayaal, Zaid kya kehta hai aur Amr kya fermata hai, balke wo be-khatke us par amal kar lete hain. Yehi wajah hai ke wo apne fatwo'n mein muqaddam Quran aur Hadees likh kar kisi ka qaul likhte hain to bataur-e-taa'eed kel ikhte hain, na ke isbaat-e-mudda-a<sup>3</sup> ke liye. Unke dalaael mein siwaae Quran-o-Hadees ke aur kuch na hoga aur yehi tariqa tamama Salaf-o-Saaliheen ka tha, magar hamare bhaiyo'n (muqallideen) ka ye tareeq nahi. Balke wo apni daleel mein apne imam ka qaul naql karke aksar to usi par qaane'<sup>4</sup> ho jaate hain. Agar kisi mukhaalif ka khua fhua to us qaul ki mahez taa'eed ke liye kisi hadees ki talaash karnege, mili to fabiha (فبها) (behtar) warna itna hi kaafi hai ke 'هي رواية عن الامام' (Yehi

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<sup>1</sup> T: (بِه مُوجِب) Kisi amr/kaam/hukm ke mutaabiq, muwaafiq, in accordance with [RKT]

<sup>2</sup> Mirza Saahab Qadiyani, Ahle Hadees ki nisbat likhte hain ke Ahle Hadees Hadees ko Quran se muqaddam samajhte hain (Maulwi Muhammad Hussain Saahab Bataalwi aur Maulwi Abdullah Chakdalwi ke mubaahasa\* par muhaakama\*\*). Ye qaul unka kuch to is wajah se hai ke unho'n ne ilm-e-hadees na to kisi mohaddis se padha aur na Ahle Hadees ke usool se waaqif hue, kuch is liye bhi ke Ahle Hadees hi unki nubuwat ke ziyaada mukhaalif hain aur aakhir mein un hi ke naam par fatah hui (dekho Risaala Faateh Qadiyaan)

\*T: (مُبَاحَثَة) Munaazara, bahes, debate [RKT]

\*\*T: (مُحَاكَمَة) Munsif ya haakim ban kar jhagda nipataana ya faisla karna [RKT]

Aye Allah, uski madad chod de jisne tere deen ki madad اللهم اخذل من خذل دينك والصبرنا عليه  
na ki aur us par hamari madad farma aye sabse  
behtareen madadgaar. Aameen يا خير الناصرين.

<sup>3</sup> T: (مُدَّعَا) Wo cheez jis par daawa ho, maqsad, gharz [RKT]

<sup>4</sup> T: (قَانَع) Qanaa-at karne waala, jo mil jaae us par raazi rehne waala [FL]



riwayat Imam Saahab se hai).

Aur agar koi hadees Imam Saahab ke mazhab ke khilaaf mili to ye to unse ho hi nahi sakega ke imam ke qaul ko ba-husn-e-zan sar-e-dast<sup>1</sup> chod de'n aur Hadees-e-Mustafa Fidaa Abi-o-Ummi ﷺ par amal kare'n. Nahi, balke saredast Hadees-e-Rasool ﷺ ko baae'n-taaweel<sup>2</sup> chod denge ke Allah jaane ye hadees kaesi hai, sahih hai ya ghaer-sahih?

Phir agar sahih hai to mansookh hai ya ghaer-mansookh-o-ghair-zaalik-min uzraat-ul-baaridah (غير ذلك من عذرات الباردة) (Uske alaawa bahut se naa-maqool uzr)

Magar Ahle Hadees ko in baato'n ka khayaal tak bhi na aaega, pas yehi wo bina<sup>3</sup> hai jiski wajah se Ahle Hadees-Ahle Hadees kehlaane ke mustahiq hain, muqallideen nahi aur ghaaliban yehi wajah bilkul numayaa'n hai jiski tasleem mein kisi ko choo'n-o-charaa na hogi.

Maine ek bade Hanafi aali se jo Shaikh-ul-kul Shams-ul-ulama, Hazrat Maulana Syed Muhammad Nazir Hussain Saahab Mohaddis Dehelwi رحمہ اللہ ke shagird the, ye apne kaano suna ke ham log to hadees is liye padhte hain ke tum log jo hame'n tang karte ho jawaab de'n sake'n, warna amal ke liye hame'n kya haajat hai. Maine jab haeraani se unka ye kalaam suna to farmane lage aap haeraani se sunte hain aur ye nahi sochte ke ham muqallid hain, to hame'n apne imam ki tehqeeq se kisi ki tehqeeq acchi hai? Jo kuch wo tehqeeq kar gae hain hamare liye to wohi shah-raah hai, pas yehi wo farq hai jis par ye pyaara naam mabni<sup>4</sup> hai, warna you'n to kaun hai jo ye laqab apne haq mein na chaahta ho.

Hare k Laila ke wisaal ka dawedar hai,  
magar Laila kisi ke haq mein iqraari nahi  
hai.

کل يدعی وصلاً للیلئ و لیلئ لا  
تقر لهم بذاکا.

Aur agar koi muqallid aesa hi saeed ho ke hamesha is baat ki fikr mein rahe ke koi masla baghaer suboot Quran-o-Hadees ken a maane aur

<sup>1</sup> T: (سَرِ دَسْت) Fil-haal, fil-waqt, ab, is waqt, abhi [RKT]

<sup>2</sup> T: Khuli taaweel/bahaana

<sup>3</sup> T: (بناء) Buniyaad [RKT]

<sup>4</sup> T: (مَبْنِی) Munhasir, qaaem, based on, depend [RKT]

har masla mein Ahle Hadees ki tarah muqaddam Quran-o-Hadees hi se istidlaal kare. Jis masla ki gawaahi ye do (2) aadil (motabar) gawaah de'n isi ko waajib-ut-tasleem jaane aur jiski baabat ye gawaahi na de'n use matrook samjhe to aese saahib bhi Ahle Hadees ke muhaawre mein Ahle Hadees hi hain go unke naam ke saath Hanafi, Shafai waghaera unki taraf se ya pichlo'n ki taraf se milaae gae ho'n lekin<sup>1</sup> (وقليل ما هم)

Is bayan se ye amr bhi waazeh hota hai ke Ahle Hadees ki gharz-o-ghaayat giroh-bandi se nahi thi aur na hi, balke unka daaera aesa wasee hai ke har-ek mohaqiq ko shaamil hai, jo shakhs apni tehqeeq ka madaar azaadana Quran-o-Hadees par rakhe wo Ahle Hadees hai go uski tehqeeq kisi masla mein kisi imam ya mohaddis ki raae ke khilaaf bhi kyon na ho. Jo log Ahle Hadees kehla kar apni ya kisi doosre ki tehqeeq ko kisi daaera mein mehdood karte hain, unki raae sahih nahi balke Hajrat Waasian (حجرت واسعاً) ki misdaaq hai (فافهم) (Pas khoob samajh le).

Is masla ki mufassal bahes dekhni ho to Hazrat Hujjat-ul-Hind Shah Waliullah Mohaddis Dehelwi quddisallahu sirrah ki kitab 'Hujjatullahil Baaligha' mein Al-Farq Baen Ahlul Hadees wa Ashaab ur Raae, ya hamara risaala 'Ijtihad-o-Taqlaad' dekhiye, alaawa iske wajah tasmiya mein itraad<sup>2</sup> zaroori nahi. 'فتفكروا يا أولى الالباب'.

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<sup>1</sup> Aur aese log bahut hi kam hai, Surah Saad: 24

<sup>2</sup> T: اطراد

<sup>3</sup> Pas aye daanishmand! Ghaur-o-fikr karo.

## Ahle Hadees Ke Mazhab Ka Baani Kaun Hai?

Ahle Hadees ke mazhab ke baani Syed-ul-Ambiya Muhammad Mustafa Ahmad-e-Mujtaba Fakhr-e-Aadam, Iftikhaar-e-Bani Aadam Fidaa Abi-o-Ummi alaehi afzali as-salaatu wasalaam hain, chunache Ahle Hadees ke masaael dekhne waalo'n par ye amr makhfi na hoga ke Ahle Hadees hare k masla par Quran-sharif ki aayat Huzoor-e-Aqdas ﷺ ki hadees hi se muqaddam istidlaal karte hain, juhala mein mashoor hai ke Ahle Hadees ke mazhab ka baani Abdul Wahab Najdi hai, magar haasha-wa-kalla<sup>1</sup> hame'n usse koi nisbat nahi, ye to saaf zaahir hai ke hare k firqa apne baani mazhab ke aqwaal apne fatwo'n mein naql kiya karta hai, chunache hamare bhai hanafiya, shafaiya, imamiya waghaerahum ke tareeq-e-amal is amr par shahid adl hain lekin aaj tak kisi ne na dekha hoga ke Ahle Hadees ne kabhi bhole se bhi Abdul Wahab Najdi ke aqwaal ko sanadan pesh kiya ho aur kaha ho ke:

Ye qaul hamare Imam Abdul Wahab ka هَذَا قول امامنا عبد الوهاب وبه نأخذ hai aur ham usi ko ikhtiyaar karte hain.

Balke Ahle Hadees ke bahut se afraad ko ye bhi maaloom nahi ke Abdul Wahab kaun tha uski bod-o-baash kya hi? Haa'n taareekho'n se ye saabit hota hai ke hamare bhaiyo'n ki tarah wo bhi ek muqallid<sup>2</sup> tha,

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<sup>1</sup> T: (حاشا و كلاً) Allah usse bachaae, kisi buri baat par taajjub karne ke liye bhi bola jaata hai [RKT]

<sup>2</sup> Yahan par Ahle Hadees ko Abdul Wahaab ka muqallid batlaya gaya hai, lekin ye intisaab ghalat hai kyonke yahan par Shaikh-ul-Islam Muhammad bin Abdul Wahaab ki jagah unke waalid ka naam zikr kiya gaya hai. Abdul Wahaab Najdi waalid Shaikh-ul-Islam khud apne daur ke aalam aur muqallid the aur un ulama se mutaassir the, jo bidaat-o-khuraafaat ke qaalo aamil the. Lekin marne se qabl unke waalid aur bhai Sulaiman ne aap se bahes-o-mubaahasa ke baad aap ki daawat-e-tauheed se mutmaeen ho kar apne baatil aqaaed se rujoo kar liya.

Yaha'n Allama Amratsari رحمه الله ne Shaikh-ul-Islam Muhammad bin Abdul Wahaab Najdi رحمه الله ka zikr ajab andaaz mein kiya hai ke use padh kar haerat hoti hai, maulana Abdus-Salaam Rahmani saabiq naazim umoomi Markazi Jamiat Ahle Hadees, Hind Hafizahullah ne yaha'n par ek tauzeehi note lagaya hai. Wo farmate hain ke ummat ke ek aese azeem musalleh-o-muwahhid ka zikr is andaaz mein ajeeb sa lagta hai, neez unka naam bhi ghalat likha gaya hai, kyonke wo Abdul Wahaab nahi, balke Muhammad bin Abdul Wahaab the, jinho'n ne shirk-o-bidaat ki shadeed-tareen mukhalifat ki aur deen-e-khaalis ki daawat di, yehi kaam Ahle Hadeeso'n ne bhi kiya aur isi ishtiraak-e-amalT: ki bina par Ahle Hadeeso'n ko unki taraf mansoob kiya jaane laga.

Shaikh-ul-Islam Muhammad bin Abdul Wahaab (1703-1792) ne islaah-o-tajdeed ka jo azeem kaarnaama anjaam diya hai aur jos uke mubaarak samraat-o-asaraat hue hain use taareekh kabhi farmaosh nahi kar sakti wo khaalis islami zehen aur islaah ka be-panaah jazba rakhte the. Musalmano ke aqaaed mein jis qadar futoor paeda ho gaya tha aur shirk-o-bidaat un mein jis tarah saraaiyat\* kar gae the, zaroorat thi ek zabardast musalleh-o-mujaahid ki jo mukhalifato'n aur tufaano'n ki parwaah kiye baghaer islaah-o-tajdeed ka kaam anjaam de aur deen-e-khaalis se logo'n ko raushnaas karade aur wo kaam Allah Ta'ala ne Shaikh-ul-Islam Muhammad bin Abdul Wahaab رحمته الله عليه ki zaat se liya, unho'n ne musalmano ke aqaaed ko durust karne ka kaam nihayat be-baaki se aur mukhaalifat ki parwaah kiye baghaer anjaam diya aur khaalis tauheed par waese hi zor diya jaesa ke islam ke ibtidaai daur mein diya jaata tha.

\*T: (سرايت) Ek cheez ki doosri shae mein ghul-mil jaane, jazb hone, asar-andaaz hone ya sama jaane ka amal, taaseer, absorption, infusion [RKT]

Malaki etebaar se Muhammad bin Abdul Wahaab رحمته الله عليه furuaat\* mein Imam Ahmad bin Hambal رحمته الله عليه ke paeru the, lekin koi hadees-e-sahih Imam Ahmad رحمته الله عليه ke maslak ke khilaaf mil jaati to Imam Ahmad رحمته الله عليه ka maslak tark kar dete aur hadees par amal ko tarjeeh dete (Is buniyad par ye muqallid nahi balke muttabe Kitab-o-Sunnat kehlaane ke mustahiq hain)

\*T: Mazhabi istilaah mein wo masaael jo amal se mutalliq ho'n [FL]

Shaikh khud farmate hain:

Hamara mazhab furoo ki hadd tak Imam Ahle Sunnat Imam Ahmad bin Hambal رحمته الله عليه ka mazhab hai aur ham mujtahid hone ka daawa nahi karte taaham agar Rasool Allah ﷺ ki koi sahih hadees hame'n mil jaae to ham isi par amal karte hain aur hadees par kisi ke bhi qaul ko muqaddam nahi karte khwaah wo koi bhi ho. (Hadiyat-us-Salaf: P99)

أما مذهبنافمذهب الامام أحمد بن حنبل  
امام أهل السنة في الفروع لا ندعى  
الاجتهاد واذا ما حصلت لنا سنة صحيحة  
عن رسول الله صلى الله عليه وسلم عملنا  
ولا نقدم عليها قول أحد كائن ما كان.

Ye tha unki taqleed ka andaaz, agar taqleed ye andaaz ikhtiyaar karle ke imam ke maslak ke bar-khilaaf koi hadees-e-sahih mil jaae to is par qeel-o-qaal ke bajaare hadees hi ko madaar amal bana liya jaae to muqallideen-o-ghair-muqallideen mein koi khaas nazaa\* hi na reh jaae (Abdus Salaam Rahmani: 27 November, 1976)

\*T: Ikhtilaaf, takraar [Urdu]

Hukumat-e-Qatar ke saabit chief justice Allama Shaikh Ahmad bin Hajr Aal-Bootaami رحمته الله عليه apni tasneef Hyaat Shaikh-ul-Islam Muhammad bin Abdul Wahaab mein shaikh ke aqaaed-o-nazariyaat ko tafseel ke saath bayan karne ke baad farmate hain ke in tafsilaat se ye baat roz-e-raushan ki tarah waazeh ho gai hai ke Shaikh Muhammad bin Abdul Wahaab aur unke muttabeene asal mein Salaf-o-Saaliheen ke maslak par the aur furoo mein Imam Ahmad bin Hambal رحمته الله عليه ke mazhab par the aur daleel ki maujoodgi mein wo mahzab-e-muaiyyan ki mukhaalifat karte the jaesa ke ahle ilm ka is par ijmaa hai.

Tafseel ke liye dekhie Hayat Shaikh-ul-Islam Muhammad bin Abdul Wahab (Darussalafiya edition, Mumbai) aur Muhammad bin Abdul Wahab Ek Mazloom Aur Bandaam Musalleh taaleef Maulana Masood Aalam Nadwi aur Muhammad bin Abdul Wahaab ke baare mein do (2) mutazaad nazariye. Taaleef Maulana Mehfooz-ur-Rahman Faizi saabiqa Shaikh-ul-Jamia Faiz-e-Aam, Mau

saaf likha hai:

Abdul Wahab Najdi aur uski ittiba كانوا أى عبد الوهاب وأتباعه يتتبعون  
hambali mazhab ke muqaalid the. مذهب الحنابلة.

Maulana Rasheed Ahmad Saahab Hanafi Gangohi marhoom ke Fatawa Rashidiya matbooqa muradabaad ke safha 8 par likha hai ke Abdul Wahab Najdi bada khush-eteqaad tha aur hambali mazhab ka muqallid tha.

Aur hamare nazdeek taqleed ka wohi haal hai jo ham is risaala mein likh aae hain, paas bawujood is be-taalluqi ke ham ko Muhammad bin Abdul Wahaab ke paeru<sup>1</sup> ya usko hamare mazhab ka baani batlaana sareeh jhoot aur dil-aazaari nahi to kya hai?

Dar-asal ye napasandida alqaab usi ishq-e-Ahmadi ke karishme hain jisne laqab dilaaya tha. Aah.

Tere ishq ke jurm mein log mujh ko ghaseet-te hain aur ek hujoom laga hua hai to bhi sar-e-baam<sup>2</sup> aakar dekh le ke kya accha manzar hai.

بجرم عشق توام می کشد و غوغا نیست  
تو نیز بر سر بام اک که خوش تماشا نیست.

## Khulaasa Mazhab Ahle Hadees

Ahle Hadees ke mazhab ka khulaasa 'لا اله الا الله محمد رسول الله' hai, yaane jo taaleem Syed-ul-Ambiya Hazrat Muhammad Mustafa Ahmad-e-Mujtaba عليه السلام ne bazariya Quran aur Ahadees ke makhlooq ko farmai hai uski ittiba (muwaafaqat karna) hamara mazhab hai aur bas.

Aye jaami tu ishq ka banda hoja aur hasab-o-nasab chod de kyonke us raah-e-tariqat mein hasab-o-nasab ki koi waq-at nahi hai.<sup>3</sup>

بندۀ عشق شدی ترک نسب کن جامی  
که دریں راه فلان این فلان چیزے نیست.

<sup>1</sup> T: (پیرو) Amal karne waala, amal-paera hone waala [RKT]

<sup>2</sup> T: (سر بام) Baala-khaane par [RKT]

<sup>3</sup> Alhamdulillah is waqee kitab par muraaja-ah-o-tasheeh-o-taaleeq aur takhreej ka kaam Allah ke madad aur uske husn-e-taufeeq ke tufail paaya-e-takmeel ko pohoncha.

Maulana Abul Wafa Sanaullah Amratsari رحمہ اللہ Hindustan ke jaleel-ul-qadr ulama mein se the, aap kashmir-ul-asal the, Amritsar mein aap ki wilaadat 1287h mein hui, ibtidaai taaleem Maulana Ahmadullah Saahab Amratsari se haasil ki. Hadees Shaikh Abdul Mannan Wazirabadi se padhi, phir Darul Uloom Deoband mein daakhil hue aur kai saal taaleem haasil karne ke baad Kanpur tashreef laae aur Maulana Ahmad Hasan Saahab Kanpuri se mazeed taaleem haasil ki.

1311h mein se faraaghat haasil ki aur waaz-o-tazkeer aur munaazara mein lag gae, tasneef-o-taleef ka bhi zindagi phir mashghala raha. Fan-e-muzaahara se ziyaada shaghaf tha, aaryo'n, qadyaniyo'n aur isaaiyo'n se kamyaab munaazre karte the, bahut se ghair-muslim un munaazaro'n ke baad aap ke haath par musalman ho gae. Aap ek haftawaar akhbar 'Ahle Hadees' nikaalte the aur chawalees (44) saal tak paabandi se akhbaar nikalta raha, aap maslakan Ahle Hadees the. Radde Qadyaniyat mein aap ki saekdo'n kitaabe'n, risaale aur kitaabche hain. Jamiat Ulama-e-Hind ke baaniyo'n mein se hain aur us tanzeem ko mazboot-o-mustahkam banana mein aap ka bhi haath hai. Nadwa-tul-Ulama, Lucknow ke ek zamane tak rukn rahe. Aap ki urdu mein Quran-e-Paak ki ek tafseer bhi hai jo 'Tafseer-e-Sanai' ke naam se mashoor hai.

Mirza Ghulam Ahmad Qadiyani ne aap se mubaahala kiya ke jhoota sacche ki zindagi mein kisi wabaai bimaari mein muhtala ho kar mar jaaega. Taareekh-e-mubaahala ke ek saal baad Mirza Ghulam Ahmad haeza<sup>1</sup> mein muhtala ho kar is duniya se chal basa. Maulana Mausooof uske baad 40 saal hayaat rahe. Taqseem-e-mulk ke baad Pakistan chale gae the aur Gujrawala mein sukoonat-pazeer the, assi (80) saal ki umr mein Sargodha mein 4 Jamadil Awwal 1327h ko raahi-mulk baqaa<sup>2</sup> hue. (Iqtibaas<sup>3</sup>: Darul Uloom Deoband Ahya-e-Islam Ki Ek Azeem Tehreek: P204 – Muallif: Aseer Adrawi)

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والحمد لله الذي بنعمته تتم الصالحات و صلى الله على سيد المرسلين محمد بن عبد الله وعلى آله وأصحابه وأزواجه المطهرات ومن تبعهم باحسان الى يوم الد ين.

Ahqar-ul-Ubbaad

Zia-ul-Hasan Muhammad-as-Salafi (ghafir lahu wal walidaih\*)

\*T: Allah ise aur iske waalidaen ko maaf kare [RSB]

<sup>1</sup> T: (بَيَضَه) Julaab, cholera [RKT]

<sup>2</sup> T: Wafaat, intiqaal hua [RSB]

<sup>3</sup> T: (اقتباس) Akhaz, istifaada, wo ibaarat jo kisi kitab ya mazmoon min-o-an ya intikhaab-o-ikhtisaar karke naql ki jaae, extraction, extract [RKT]